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# M E M O I R S

OF

THE LIFE AND LABOURS

OF

ROBERT MORRISON, D.D.

F.R.S., M.R.A.S., MEMBER OF THE SOCIETY ASIATIQUE OF PARIS, &c. &c.

COMPILED

BY HIS WIDOW;

Mrs Eliza J. Morrison

WITH

CRITICAL NOTICES OF HIS CHINESE WORKS, BY SAMUEL KIDD,

AND

An Appendix containing Original Documents.

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"He being dead yet speaketh."—*Heb.* xii. 1.

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IN TWO VOLUMES,

VOL. I.

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LONDON :

LONGMAN, ORME, BROWN, GREEN, AND LONGMANS.

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MDCCCXXXIX.

THOMS,  
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## P R E F A C E.

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FROM the important and conspicuous position which the subject of the following Memoirs so long held, in relation to the church and to the world, some apology is felt to be due to the public, on account of the lateness of the period to which their appearance has been deferred.

It may therefore be proper to state, that much of this delay was occasioned (with various other circumstances, over which the Editor had no control,) by the principal documents, which were in China, not having reached England before the middle of the past year (1838). These manuscripts, and especially the correspondence, being very voluminous, required a portion of time and labour, for examining, arranging, and selecting from them, prior to their preparation for the press, of which those only can form an adequate idea, who have had experience in similar occupation. This duty having been performed under the pressure of indifferent health, domestic anxieties, and other unavoidable interruptions, has, as it may be supposed, greatly retarded its final accomplishment.

These remarks are not introduced with a view to mitigate the force of any critical estimate that may be formed of the work, however unfavourable that estimate may be; for no one can be more sensible than the writer, that it might have been executed in a manner much more worthy of its distinguished and lamented subject. Indeed, had the sole object contemplated been to produce a popular book, or to gratify a particular class of readers, suitable talent and agency could doubtless have been employed with the best hopes of success; but, as the object was to portray more accurately a character, with the leading outlines of which the world was in some degree familiar; yet from whose principal scene of labour, lying remote from general observation, and connecting with it circumstances of so peculiar a nature, that a Biographer, though fully competent to the literary department, yet, destitute of the opportunity of daily observation, or intimate acquaintance, and consequently deficient in the personal knowledge essential to a correct estimate of character, could not be supposed qualified to do justice to the work, in other respects.

It therefore seemed highly desirable that Dr. Morrison's son and successor, Mr. J. R. Morrison, should furnish a detailed narrative of his father's life; however, it was with regret that he felt compelled to decline the proposal, on account (with other reasons) of the pressure of his official duties. Application was then made to the oldest of Dr. Morrison's surviving friends, who at first willingly acceded to the request; but, finding that his professional engagements,

and his distant residence (to which documents must be transmitted) from the metropolis, opposed obstacles to the necessary personal conference between him and the present compiler—the plan was eventually abandoned. Disappointments of this nature, combined with an unwillingness to incur further delay, induced the writer to reconsider a proposal made at an early period by friends, and to undertake herself the preparation of the narrative, having then abundant materials in her possession; and, although the sacrifice of feeling required in the performance of this duty has necessarily been great, yet it would be amply compensated, could she indulge a faint hope that this humble tribute of affection to the memory of one so deservedly revered, was at all worthy of his virtues, or might be the means of stimulating others to pursue a similar course, of usefulness and honour, to that which he trod.

In the compilation of the work, it has been the constant aim of the writer to elucidate social, moral, and intellectual traits of character, by a simple narrative of facts, which supplies in itself such evidence of sound wisdom, and true piety, as to render unnecessary the aid of editorial embellishment, or indeed any original composition, further than was requisite to unite the different portions of the narrative, and explain their mutual connexion and dependence. But while fidelity and simplicity chiefly characterize the narrative, it is hoped that its deficiencies will be satisfactorily supplied by the very comprehensive analysis of Dr. Morrison's literary labours, given in the Appendix, by one, whose extensive acquaintance with the

language and literature of China, qualified him to fill the office of Principal in the Anglo-Chinese College at Malacca; and now fits him for the Professorship, in the same department, in the University College, London; and it may be supposed, would also render him competent to form a just estimate of those labours, which are, but by few, in Europe, fully appreciated. Therefore, without further explanatory remarks, the entire work is committed to the impartial judgment of the philosophical enquirer, as well as to the christian candour of the general reader.

It only remains to acknowledge the obligations the writer is under to those public societies and friends, who kindly supplied letters and documents, which materially aided her in compiling the work. Among the former, are the British and Foreign Bible Society; the London Missionary Society; and the Religious Tract Society: and among the latter, Sir George T. Staunton, Bart.; Sir J. B. Urmston; Rev. J. Clunie, L.L.D.; J. T. Elphinstone, Esq.; W. Alers Hankey, Esq., &c., &c.

E. M.

*Stoke Newington,*  
July 25th, 1839.



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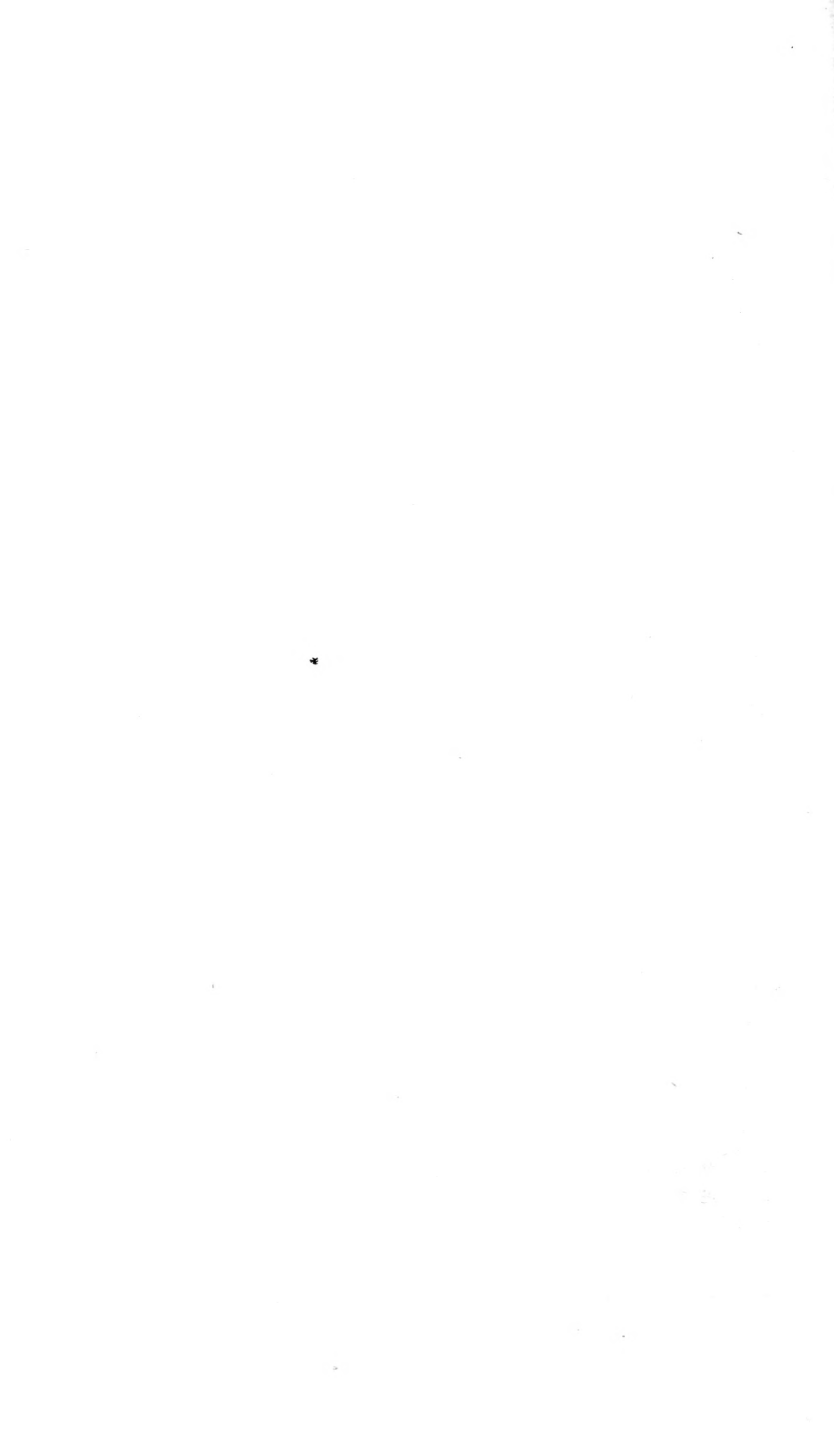
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## PERIOD I.

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A. D. 1782—1803.

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His Birth.—Parentage.—Education.—Youthful Character.—Conversion.—Early Studies and Engagements.—Juvenile Essays.—Extracts from Journals.—Remarks.—His Health.—Thoughts of Marriage.—Entrance on a course of initiatory study.—Incident related by Mr. A. Wilson.—His Mother's attachment.—Her death.—Reflection on looking forward to the Christian Ministry.—Application to Hoxton Academy.—He becomes a Student.—His Voyage to London.

ROBERT MORRISON, son of James and Hannah Morrison, was born January 5, 1782, at Buller's Green, Morpeth, in the County of Northumberland, whence he was removed with his parents, in 1785, to Newcastle-upon-Tyne, where his early life was spent.

His father, James Morrison, was born near Dumfermline, and his mother, Hannah Nicholson, at Wingates, in the vicinity of Morpeth. They were married at the parish church of Long Horsley, Northumberland, in the year 1768, and had eight children, of whom Robert was the youngest son. Mr. Morrison removed to Northumberland when a young man, and obtained a livelihood by agricultural pursuits. He

afterwards followed the occupation of a last and boot-tree maker, and employed several workmen in his business. He was a truly pious man, and trained up his family in the fear of God; maintaining family worship, and instructing his children in the duty of a strict observance of the Sabbath day.

On his removal from Scotland, he bore with him an honourable certificate of a Christian character from the Session of the Kirk, of which he was a member. He was, moreover, for many years an Elder of a Scotch church at Newcastle.

Robert, the subject of these Memoirs, received his elementary instruction from a maternal uncle, named James Nicholson, who was a respectable schoolmaster of Newcastle, and under whose care the young pupil evinced an extraordinary delight in the pursuits of learning, although his earliest advances were but slow.

In a religious point of view, his opportunities were greatly superior. In addition to the valuable instructions of his parents, he enjoyed the catechetical exercises of the Rev. John Hutton, of the High-bridge Chapel, whose ministry his parents attended; and to these he always referred with lively interest and gratitude. The following incident, illustrative of his retentive memory, is furnished by one of his surviving relatives. "When in his thirteenth year, he repeated one evening the whole of the hundred and nineteenth psalm, Scottish Version. To try him, Mr. Hutton did not go straight forward, but took different parts, forward and backward. He nevertheless accomplished his task without a single mistake."

At an early age he was apprenticed to his father, and learned the trade of a last and boot-tree maker, in which his industry was very commendable.



His youthful conduct was not entirely free from outward improprieties; and over these he mourned deeply after the light of divine truth had penetrated into the recesses of his mind. Such, however, was his dutiful behaviour at home, that his father was rarely obliged to rebuke him; and towards his mother, he evinced a warmth of affection which was worthy of universal imitation. Her memory, after her decease, he held in the highest esteem. Ingenuousness was also a prominent feature of his character. He has often been heard to say, that he was not conscious of having ever uttered a deliberate falsehood, except once; and then, although there were no probability of detection, he could not rest until he had acknowledged his fault. This innate rectitude of disposition shows the value of that moral discipline to which his mind had been subject; and the example is eminently encouraging to parents to “train up their children in the way they should go.”

Towards the close of the year 1797, or the early part of 1798, Robert Morrison became the subject of that great change which the Saviour describes as the new birth, and pronounces essential to admission into “the kingdom of heaven.” No remarkable circumstances led to this conversion. By parental instruction his mind had been full early stored with the principles of scriptural truth; and his regular attendance on public worship, and especially on the catechetical exercises of Mr. Hutton, tended still farther to enlighten his mind, and prepare him for that course of serious reflection on the defects and inconsistencies of his own character, which first filled him with deep compunction on account of sin, and eventually led him to seek salvation and happiness by faith in Christ Jesus. The fullest account of this event is con-

tained in his letter addressed to the Committee of Hoxton Academy in the year 1802, when he applied for admission to that institution, as a student for the Christian ministry. It is as follows:—

“In the early part of my life, having enjoyed the inestimable privilege of godly parents (a blessing for which I desire ever to be thankful), I was habituated to a constant and regular attendance on the preached gospel. My father was ever careful to keep up the worship of God in our family, and educated me in the principles of the Christian religion. When farther advanced in life, I attended the public catechising of the Rev. John Hutton, from whose instructions I received much advantage. By these means (under the good hand of God), my conscience was somewhat informed and enlightened; and I was kept from running to that excess of riot to which many persons in an unregenerate state do, though as yet I lived without Christ, without God, and without hope in the world. I was a stranger to the plague of my own heart; and, notwithstanding that I often felt remorse, and the upbraidings of conscience, yet I flattered myself, that somehow I should have peace, though I walked ‘in the ways of my own heart.’

“It was, perhaps, about five years ago, that I was much awakened to a sense of sin, though I cannot recollect any particular circumstance which led to it; unless it were, that at that time I grew somewhat loose and profane; and more than once being drawn aside by wicked company (even at that early time of life), I became intoxicated. Reflection upon my conduct became a source of much uneasiness to me, and I was brought to a serious concern about my soul. I felt the dread of eternal damnation. The fear of death compassed me about, and I was led to cry mightily to

God, that he would pardon my sin; that he would grant me an interest in the Saviour; and that he would renew me in the spirit of my mind. Sin became a burden. It was then that I experienced a change of life, and, I trust, a change of heart too. I broke off from my former careless companions, and gave myself to reading, to meditation, and to prayer. It pleased God to reveal his Son in me, and at that time I experienced much of ‘the kindness of youth, and the love of espousals;’ and though the first flash of affection wore off, I trust my love to, and knowledge of, the Saviour have increased. Since that time (soon after which I joined in communion with the church under the Rev. John Hutton, my present pastor, and likewise became a member of a praying society) the Lord has been gradually pleased to humble and prove me; and, though I have often experienced much joy and peace in believing, I have likewise experienced much opposition from the working of in-dwelling sin—‘the flesh lusting against the spirit, and the spirit against the flesh; and these being contrary the one to the other, I could not do the things that I would.’ I have gradually discovered more of the holiness, spirituality, and extent of the divine law; and more of my own vileness and unworthiness in the sight of God; and the freeness and richness of sovereign grace. I have sinned as I could; it is ‘by the grace of God, I am what I am.’”

The cordial reception of Christianity is as favourable to general improvement as it is essential to spiritual character. It elevates, at the same time that it purifies, the mind. The wide field of investigation which it opens, inspires the love of knowledge; and wherever the intellect is vigorous, general improvement will be desired, and opportunities of making further

progress will be eagerly sought, and usually found. This was the case with young Morrison. From the time when his mind was seriously occupied with the great truths of the Bible, he began to intermeddle with all knowledge; and those elements of character quickly appeared, which became the basis of his future greatness and success.

Having become a member of the Presbyterian church in the year 1798, he commenced those habits of study which, by the blessing of God, he maintained with ever increasing effect to the end of life, by learning a system of short-hand writing. His aim was to facilitate his future pursuits, and to record the incidents of his life, and the workings of his mind, in a Diary. This last exercise he commenced on the first of January, 1799. The document still remains; an interesting, though brief record, of his early habits and piety:—the hour of his rising in the morning, and the number of his hours which he slept—the passing events of his family, and of the neighbourhood—his daily occupations in manual labour, in reading, and in efforts to do good—his defects and his aims, are all faithfully written before God. Similar documents are preserved for each succeeding year, with one exception, down to the time of his leaving England in January 1807. His reading, at this period, was chiefly of a devotional kind, and mostly confined to the Holy Scriptures. The “praying society,” above referred to, met every Monday evening in his father’s work-shop; and on those occasions he was regularly present to take his part in its devotional exercises. A close intimacy too, which subsisted between Morrison and a young man then resident at Shields, was a source of reciprocal pleasure and advantage. They met almost daily for religious

purposes, reading, and conversation; and went together to visit the sick poor. By these means his talents were gradually developed, and his spiritual gifts were strengthened and improved. His attention had been early directed to English grammar, and during the year 1799 he appears to have examined the Evidences of Christianity. Amongst the books mentioned by him, is the *Missionary Magazine*, a monthly periodical then published in Edinburgh. This he borrowed from a friend; and the circumstance indicates the bias of his mind towards Missionary labour, which it probably served to confirm. His ordinary period of rest was about seven hours in the day, and that of manual labour from twelve to fourteen hours; the remainder was spent in retirement and Christian society.

Early in the year 1800, for the purpose of securing a larger portion of quiet in his retirement, he had his bed removed to the work-shop, where he would often pursue his studies until one or two o'clock in the morning. He had also a little garden in Pandon Dean, where he spent much of his leisure time in study, prayer, and meditation. Even when at work, his Bible or some other book was placed open before him, that he might acquire knowledge, or cherish the holy aspirations of spiritual devotion, whilst his hands were busily occupied in the labours of life. His diary does not record the method in which he pursued his studies: indeed, at this period he probably knew nothing of systematic effort, as he frequently changed his object, and complains of not being exactly aware of the best course to adopt. Botany, arithmetic, and astronomy, are incidentally mentioned as objects of his attention. Comparatively few books were within his reach; the following are, however, specified:—Her-

vey's Works, Romaine's Letters, Marshall on Sanctification, Mosheim's Ecclesiastical History, and Henry's Commentary, from which he made extracts. Besides these, he speaks of the Evangelical Magazine, and the missionary intelligence which it supplied, in such a way as to show his strong predilection for missionary labour. In after life he often referred to the loss which at this period he sustained through the want of books; and when the means of providing them were in his power, he would never allow himself, or his family, to suffer from this cause. He also lamented the scanty supply of books which missionaries in general possess, and deemed that deficiency to be greatly prejudicial to their usefulness, and destructive of their comfort. During the whole of this year he was actively engaged in visiting the sick, with whom he read the Scriptures and prayed, and to whose temporal relief he assigned, every week, a portion of his scanty earnings. His Saturday evenings were often employed in seeking out objects of distress, whom he might thus visit and relieve; and the mingled zeal and tenderness with which, as a member of the Friendless Poor and Sick Society, he performed this service, afforded no faint indication of the spirit in which he afterwards yearned over the millions of China, and persevered in seeking their salvation. Such was the sterling character of his piety, that even at this early age he often conducted the domestic worship of his father's house; and over the spiritual welfare of a lad, who was apprenticed to his father, he watched with holy assiduity, instructing him in the principles of religion, and taking him aside to pray with him. His attendance on public worship was constant and devout; and the intervals of his Sabbaths were either devoted to the instruction of poor children, or employed in administering consolation to the sick and

the aged. In speaking of his engagements at this period, his sister narrates the following fact:—"He never beheld sin without the deepest sorrow, and a wish to reclaim the sinner. We had a relative who gave him much pain on this account. He reasoned, he expostulated with him; and at last made this solemn appeal—"Can you dwell with eternal fire? Can you endure everlasting burnings?" The young man was a sailor. He has since told me that these words were ever in his ears, and were ultimately the means of his conversion. Thus did my beloved, my lamented brother, go about doing good, and dispensing happiness to all around him, from his youth upwards. Oh that we were, like him, following the example of our blessed Saviour, through whom we have life and immortality!"

In biography every thing is valuable which serves to develop the mental powers. It is therefore especially interesting to trace the early workings of such a mind as Morrison's, under circumstances so little favourable to the cultivation of those more delicate traits of character, and elements of action, on which so much depends in after life. With the view of showing the bias his mind had taken, without attempting to defend his sentiments, we insert a Juvenile Essay which he wrote in January, 1798, involving the Question, "Whether self-love prompts to true piety or not."

"Whatever proceeds from self-love is necessarily supposed to promote self-interest. The oracles of God assure us that self-love, or even our piety, do not ensure God's favour; when we are prompted to true piety, the power proceeds from some other cause than self-love. As Christians, blessed with the light of the glorious gospel of peace, with the revelation of the only living and true God, and Jesus Christ whom he hath sent, we are called upon by every tie to yield a

cheerful obedience to his holy commands. Not from an erroneous principle of self-love, as if by our piety we would merit the favour of insulted Omnipotence; but rather from a principle of gratitude, arising from a due consideration of the great things God hath done for us in having loved us with an everlasting love. Hence the inspired writer emphatically exclaims, ‘We love him, because he first loved us!’ thereby plainly intimating that our piety ought to proceed from a grateful sense of the infinite love and goodness of our God, displayed most conspicuously in the grand and adorable scheme of man’s redemption.”

Another juvenile essay is still preserved; it is on “Natural Beauty,” and is thus expressed:—

“Natural beauty, or the beauty of natural objects, is that quality, or those qualities, in the works of nature, or more properly of God, which are calculated to excite pleasing sensations in the mind of all such persons of true taste, who attentively observe them. That sensibility to beauty which, when cultivated, we term taste, is universally diffused through the human species: and it is most uniform with respect to those objects which are not liable to variation from accident, caprice, or fashion. The verdant lawn, the shady grove, the variegated landscape, the boundless ocean, and the starry firmament, are contemplated with pleasure by every attentive beholder. But the emotions of different spectators, though similar in kind, differ widely in degree: and to relish, with full delight, the enchanting scenes of nature, the mind must be uncorrupted by avarice, sensuality, or ambition; quick in her sensibilities; elevated in her sentiments; and devout in her affections.

‘Would you, then, taste the tranquil scene?

Be sure your bosom be serene:



Devoid of hate, devoid of strife,  
Devoid of all that poisons life :  
And much it 'vails you, in their place,  
To graft the love of human race.'

"Now such scenes contribute powerfully to inspire that serenity, which is necessary to enjoy and heighten their beauties. By a secret contagion the soul catches the harmony which she contemplates ; and the frame within assimilates itself to that which is without. For

'Who can forbear to smile with nature ? Can  
The stormy passion in the bosom roll,  
While every gale is peace, and every grove  
Is melody ?'

"From this state of sweet composure, we become susceptible of virtuous impressions from almost every surrounding object. The patient ox is viewed with generous complacency ; the guileless sheep, with pity ; and the playful lamb raises emotions of tenderness and love. We rejoice with the horse in his liberty and exemption from toil, while he ranges at large through enamelled pasture ; and the frolics of the colt would afford unmixed delight, did we not recollect the bondage he is soon to undergo. We are charmed with the song of birds ; soothed with the buzz of insects ; and pleased with the sportive motion of fishes, because these are expressions of enjoyment : and we exult in the felicity of the whole animated creation. The taste of the florist has been ridiculed as trifling, yet surely without reason ; for a more rational pleasure cannot possibly occupy the attention, or captivate the affections of mankind, than that which arises from a due consideration of the works of nature. With what exquisiteness does she decorate the floweret that springs beneath our feet, in all the perfections of external beauty. She has clothed the garden with a constant

succession of various hues. Even the leaves of the tree undergo a pleasing vicissitude : the fresh verdure which they exhibit in spring, the various shades which they assume in summer, the yellow and russet tinge of autumn, and the nakedness of winter, afford a constant pleasure to a lively imagination. But the taste for natural beauty is subservient to higher purposes than those which have been enumerated, and the cultivation of it not only refines and humanizes, but dignifies and exalts the affections. It elevates them to the admiration and love of that Being who is the Author of all that is fair, sublime, and godlike in the creation. Scepticism and irreligion are hardly compatible with the sensibility of heart which arises from a just and lively relish of the wisdom, harmony, and order subsisting in the world around us ; and emotions of piety must spring up spontaneously in the bosom that is in unison with all animated nature. Actuated by this divine inspiration, man finds a face in every grove, and, glowing with devout fervour, he joins his song to the universal chorus, or muses the praises of the Almighty in more expressive silence. Thus they,

‘Whom Nature’s works can charm, with God himself  
Hold converse ; grown familiar, day by day,  
With his conceptions ; act upon his plan ;  
And form to his the relish of their souls.’ ”

A few extracts from his earliest Journals may be added, as specimens of the whole.

“ 1799. Jan. 2.—Did not rise till eight o’clock. That was two hours too late ; resolved not to lie so long to-morrow. At eleven A.M. Mr. Stewart died. Left off work at seven P.M. Attended the Fellowship [social meeting for prayer] until ten o’clock. Slept

eight hours. Read Acts xvii. Oh! that I may be more studious of the Scriptures, more fervent in spirit, and more diligent in business!

“Feb. 3. Sunday.—Rose at seven. Spent the morning in reading Henry’s Exposition. Took a walk to the Forth. Heard a very good lecture from John vii. 1—5; afternoon, a sermon from Rom. v. 6, 7; and at night, an excellent sermon preached by Mr. Laidler. Did not close the day well. Keep me, O God; keep me from sinning against thee. Leave me not to myself, but save me in thy mercy!

“March 1.—Rose at half-past six. Spent the day but indifferently. Was not so fervent in spirit, and had not the peace of mind I could wish. I lay it down as an axiom, that it is best never to do but one thing at a time.

“Aug. 1.—To-day was James’s birth-day. O God, receive in mercy all my father’s house, through Jesus Christ!

“Aug. 9.—Rose at six. Text 2 Cor. iii. 2. At night I went up to Winlaten with a letter, in which was an account of the ship Duff being taken by a French privateer. O God, do thou in mercy deal with us. Oh! may we trust in thee!

“Aug. 17.—Text Dan. xii. 3. May I grow in grace, and in the knowledge of God in Christ. May God be merciful to my sins. My mind was pretty well employed to-day. I felt much satisfaction from the perusal of two Missionary Magazines, which I obtained yesterday. O God, by the running to and fro of many may knowledge be increased!

“Sept. 28.—At night was with Mr. M. and C. H. We engaged in worship and conversation. I have not set about any thing particular as yet. The Bible is my only study; and I trust that God will follow it

with his gracious blessing through Jesus Christ. God seems to be opening my mind more and more. O my God, may I wait on thee and be thankful.

“Oct. 21.—Was at the Fellowship, it being my turn to speak.

“Nov. 7.—Read the Life of Dr. Owen. God be merciful to me a sinner. May grace be given me to know more of Christ!

“Dec. 31.—At night I collected my papers for the past year, and was very sorry that I had been so sluggish for some time past. Through the course of the past year three younger and two elder persons than I have died out of the Entry; a solemn call to me to take warning. ‘Lord, enable me to number my days, so that I may apply my heart unto wisdom.’”

These extracts are chiefly valuable for the view which they exhibit of his natural simplicity and early piety. His deep humility, his steady perseverance, and his strict fidelity, are at once apparent; and these were pre-eminently the features of his character to the end of life. It is interesting to observe how the youth shadowed forth the man; and how the gracious Spirit of God, who “divideth to all men severally as he will,” did thus from the beginning prepare him for the work to which he was destined.

His memoranda for the year 1800, although not so regularly kept, are more copious, and serve still more clearly to unfold the principles which formed his character. The following extracts are selected with regard to variety, rather than from any superiority to other passages:—

“January 16.—My thoughts were wandering after their foolishness. Oh! what vain thoughts lodge within

me! 'The foolishness of a man perverteth his way, and his heart fretteth against the Lord.' This text struck me forcibly to-day. Oh! may the Spirit convince me of sin, and apply the word of God to my heart!

"Feb. 5.—Rose at five. Text, Nahum i. 7, 'The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him.' Comfortable words! In the evening I took a walk, and was delighted with the works of God. The sun descending, the moon shining brightly, the night was come, and the ocean murmured at a distance! God is my Maker and my Saviour. This night I was alone in the house, when I engaged in prayer to my God. Slept five hours.

"Feb. 23.—Sunday. Rose at half-past six. Went and took a walk to the Forth; very misty. Came home and went to prayer in the shop. O blessed solitude, I love thee! I am not alone, for God is with me. Read a part of Mr. Romaine's sermon on the death of Mr. Hervey. Went to the meeting house, and heard a lecture on Simon Magus. After dinner, I took Jem up into the shop, and prayed with him, and then asked him his Catechism. In the afternoon I heard a sermon on Christ crucified. I took my tea with brother Thomas. C. H. and I joined in singing, prayer, and reading the scriptures. Text, Psalm xlviii. 14. I was beset with vain thoughts, and such is my weakness, that 'when I would do good, evil is present with me.'

"March 11.—I have adopted a number of studies—botany, and some other things. I do not know but it would be better to study my Bible.

"April 1.—Rose at six. After prayer, set to work. Nothing particular through the day. At night I

called to see Mr. H. ; very weak. He talked to me about the great love of God, and rejoiced in hope through Christ. I prayed with him, and then came home. After family worship, I sate down to read a work upon astronomy, but could not through drowsiness. After prayer, went to bed. Slept six hours and a half.

“April 4.—I got the Evangelical Magazine. Nothing particular, except the sailing of two missionaries for Canada.

“April 6. Sunday.—Rose at half-past five. At seven, A. M., was at the Postern Meeting House [Independent] at the prayer-meeting. They were all strangers to me, but apparently very kind, and are united to the same Saviour, and influenced by the same spirit. After family worship, I went to the garden. I called on Mr. Hutton. Happy man! Went to the chapel; Mr. H. lectured on the Conversion of St. Paul.

“At night C. H. and I called on Dewar and Henderson. O Lord, enable me to see the vanity of carnal things!

“April 23.—Rose at half-past five. After prayer, sate at my books till six. Worked pretty hard through the day. Prayed at noon. Much profit is to be had from reading the Scriptures at my work. O Lord, incline my heart to thy testimonies!

“May 3.—Rose at five. After dinner I engaged in secret prayer and reading; and mused on the hope of the resurrection of the body, which will be ‘fashioned like unto Christ’s glorious body.’

“June 12.—Rose at five. Went to prayer; thanked the goodness of God towards me through the night, asked his protection through the day. I have now come to the close of another day; and am a step nearer

to the grave—nearer to the judgment—nearer to the eternal world ! I did not go out at night, but remained in the house ; and after prayer sate down to read. When family worship was concluded, I committed myself to God, and went to rest.

“ June 18.—Rose at five. After prayer, I sate till six ; then went to work, and wrought till nearly eight p. m., when C. H. came up. We joined in singing, prayer, and reading a sermon ; after which, I took a walk as far as the garden with him. We called on Mr. Hutton. We were engaged in serious conversation. Oh ! that I may watch, and be sober, when my Lord cometh !

“ July 10.—My mind was very confused through the day with vain and foolish thoughts. Now, ‘the thought of foolishness is sin.’ Oh ! what a sinner am I—a great sinner ; and yet I have hope through the blood of the Lamb. After I had given up work, I sate in the house, and read my Bible ; I then went to prayer, and sought to be guided by the good hand of the Lord.”

After this month, only six paragraphs were written in his journal during the remainder of the year: two of them may be extracted.

“ September 27.—More than thirty days have elapsed since I wrote the above. I am running swiftly down the stream of time, and shall ere long be launched into eternity. Many things have occurred since the above was written. One thing is the account of the flight of the Missionaries to Tongataboo, some of whom were murdered. The Lord is righteous ; he can and will do all things well in the end.

“ December 31.—I have now come to the termination of the eighteenth century, and the close of the

year; so I am now a step nearer eternity. Oh, what sins have I committed since the year began! Sins of omission, and sins of commission; presumptuous sins, and secret faults; for ‘who can understand his errors?’ O Lord, my God, I have hope; and, blessed be thy name, it is a sufficient hope—a sure ground of hope, even ‘the blood of Christ, that cleanseth from all sin.’ Here, let me bless God for his innumerable mercies through the past year. ‘Oh, how great is thy goodness!’ Thou, O Lord, hast preserved me, and crowned me with many mercies; nay, thou art daily ‘loading me with benefits,’ notwithstanding my sins. Observe: in the course of the past year, twenty-three persons of my acquaintance have died, counting M——. Among the deaths, that of Mr. P. strikes me much. He enjoyed affluence. He had the esteem in a high degree, whilst living, so much coveted. He was vigorous and strong; and was as it were envied by all. But now, what is all to him? I might dwell long on the subject, and show the folly of being troubled about those things, concerning which so many are troubled in vain. Blessed be the Lord for his goodness to me, and my father’s house. Amen!”

The compiler of this narrative may be permitted to pause for a moment, and request the attention of her readers to those traits of character, which are prominent in the above record. Ripened into maturity, they were the features which gave him his subsequent eminence. The strong natural affection of Mr. Morrison is seen in the deep interest which he took in every circumstance affecting the welfare of his family circle, as well as in the appropriate expressions of prayerful solicitude or grateful praise in which he indulged, as the occasion required. His ready and deep sympathy with the sons of need and the heirs of affliction, expressed



itself not only in the liberal distribution of temporal relief according to his circumstances; but chiefly in his persevering endeavours to lead them to the true source of comfort and peace. In prayer he was abundant. Rising in the morning, he prayed; amidst the bustle and business of the day, he retired to pray; the society of his companions and friends he sanctified by prayer; and retiring at night, his day was closed in prayer. Oh, for an equal measure of his devotional spirit! Nor can his benevolent efforts to instruct the lad Jem be overlooked. Little did he know at this time for what the Spirit of God was thus gradually preparing him. No serious thoughts of the Christian ministry as yet occupied his mind: the patient and laborious toils of the mission to China were not yet anticipated.

During these two years, there are frequent references in his journals to head-ache—an affliction from which at intervals he suffered severely, to the very close of life. His mother was aware of their approach by the heat of his forehead, and was wont to watch this appearance with deep anxiety. He complains also of drowsiness, which often compelled him to retire to rest at a comparatively early hour, and prevented his enjoyment of the evening worship of the family. Whatever might be the immediate cause of these symptoms, they betokened a constitution by no means robust, and were certainly unfavourable to the sedentary habits to which his life was ultimately devoted.

From these journals it also appears that towards the close of the year 1799, he made proposals of marriage to a young person resident in Newcastle. His attachment to her was evidently strong, and the connexion thus early, perhaps prematurely, formed, continued to

subsist until his decision to go forth as a missionary was fully known. His young friend first hesitated, and then declined to accompany him; and when her opinions were afterwards expressed in favour of the missionary service, he had already been appointed to China, whither circumstances were such as to render it imprudent, at least in the first instance, to take out a wife. Whatever opinion may be formed of this connexion, as to its prudence or otherwise, at so early an age, Mr. Morrison appears to have found in himself sufficient reasons to justify it; and it was with him a matter of serious and prayerful anxiety. The following aspirations, amongst others, occur in his diary, when this topic is adverted to.

“O my God, do thou direct my path, for Christ’s sake! I long to know the mind of the Lord in this, and to esteem it well in all things. Oh! that I may ever remember that I am in a strange land, and may my heart be towards my father’s house. Oh! that it may not prove sin to me.”

The year 1801 is an important era in his history, as he then entered on a more regular course of study. The following passage, recording this fact, occurs in his journal; and with it the diary itself is discontinued until 1803. .

“Friday, June 19.—This day I entered with Mr. Laidler to learn Latin. I paid ten shillings and sixpence, the entrance-money, and am to pay one guinea per quarter. I know not what may be the end, God only knows. It is my desire, if he please to spare me in the world, to serve the gospel of Christ, as he shall give opportunity. O Lord my God, my whole hope is in thee, and in thee alone. Lord, be merciful to me a sinner, through Christ my Saviour;

and grant thy blessing with this attempt, if it please thee. Amen."

It is plain from this extract, that he now seriously contemplated the work of the ministry; and, from what he subsequently stated, his eye was directed to the missionary service. He knew not how it was to be brought about, nor whether the object would be ever gained; but his heart was set upon it, and he gave himself to this course of study as a preliminary and preparatory step. The expense was to be saved out of his earnings; his manual labour could not, therefore, be diminished. Accordingly, he still went to work at six o'clock in the morning, and continued until the same hour, and not unfrequently to a later one, in the evening. He attended on Mr. Laidler between the hours of nine and ten in the morning, and redeemed from sleep the time that was necessary for carrying on his studies. His very meals were so arranged as to afford opportunity for study. As might be expected, his proficiency corresponded with his ardour and his perseverance; for, when eighteen months afterwards he entered at Hoxton Academy, he had acquired not only an elementary acquaintance with the Latin language, but also the rudiments of Greek and Hebrew. His love of learning was great, and no difficulties could discourage him; but the love of souls was his grand motive. He longed to be useful in saving sinners; and these early trials were doubtless permitted, to prepare him for those self-denying labours, to which the providence of God subsequently called him.

Mr. Alexander Wilson, one of his associates, with whom he at this period became acquainted at Sunderland, whither he repaired for a short time to gain some

knowledge of another branch of his father's business, relates in a letter the following incident. It shows the opinion formed of him by his first religious companions.

"Four or five of us, very young men, were conversing together about some of those things which the hoary-headed Christian places among the secret things of God, and which he adores in silent submission. As Mr. Morrison was not forward in speaking, we requested him to favour us with his mind on the subject before us. He replied, 'Whatsoever I may not know of these things, this I do know, that I am a sinner, and that Jesus Christ is a suitable Saviour.' Such a remark from the youngest person in the company, forcibly struck us all."

Robert was the favourite son of his mother; and she appears to have been somewhat startled at the course which he was marking out for himself, and which she was inclined to oppose. This did not arise, it is presumed, from any want on her part of sympathy with his object; for he always spoke of her piety as deep, and of her understanding as superior; but the pressure of infirmities, and the fondness of maternal love, concurred to render the idea of separation too formidable to be entertained. And such was the strength of filial attachment, that he promised not to leave his home whilst she lived. To his piety and affection, she had been wont to look for solace in the closing scenes of life; and so did the providence of God graciously and wisely order the matter, that she was not disappointed in her hope, nor was he hindered from pursuing his object, and directing himself to the work of the Lord.

The last illness and the death of his mother took place in 1802. He watched her dying couch with un-

remitting attention, and ministered to her comfort to the utmost of his power. He anticipated her wants, administered her medicines, prayed with her, and for her, and finally, received her last blessing and sigh, and closed her eyes in death.

But to proceed. The Rev. W. Laidler perceived the character of his pupil, and encouraged his desire of the ministry. That on which his heart was set, the work of God among the heathen, seemed to lie beyond his reach, and for the present he was content to merge it in the prospect of general usefulness. At this interesting and critical period of his life, it is pleasing to have such a paper as the following to place before the reader;—a paper, every way indicative of his eminent piety and disinterested motives, as well as of his anxiety to obtain a clear view of the nature and design of the Christian ministry, and imbibe deep impressions of its incalculable importance.

“ REFLECTIONS OF A CANDIDATE FOR THE MINISTERIAL  
OFFICE.

“ Dost thou, my soul, ‘desire the office of a bishop,’ a minister of Christ? Examine, with deep concern, thy preparation for, thy call to, and thy end in offering thyself for, this highly important work. Am I a real Christian? or, am I a ‘devil;’ a dissembler with God and man; an entertainer of sin and Satan in my heart? Am I circumcised with the circumcision of Christ, having my corrupt nature renewed; ‘old things passed away, and all things become new?’ Do I ‘worship God in the Spirit;’ read, meditate, pray, converse, under the influence of the Holy Ghost? Do I certainly know what Christ is to me? Do I rejoice in what he is in himself, and what he is to, and hast done in and for me? Have I ‘no confi-

dence in the flesh,' in my learning or address? Hath the Holy Ghost emptied me of self in every form, until he hath made me poor in spirit; 'less than the least of all saints' in my own sight? Hath he, 'with a strong hand,' instructed me to 'count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord,' and to 'count them but dung, that I may win Christ, and be found in him, not having on my own righteousness, but the righteousness which is of God by faith?' Do I earnestly desire to 'know him, and the power of his resurrection, and the fellowship of his sufferings,' and 'press toward the mark, for the prize of the high calling of God in Christ Jesus?' What furniture of gifts hath Christ bestowed upon me? What aptness to teach? What knowledge of 'the mysteries of the kingdom?' What skill to instruct others, bringing them out of my 'treasure things new and old?' What ability to make 'the deep things of God' obvious to the weakest capacities? What proper quickness of conception? What proper inclination for study, as one devoted to matters of infinite importance? What peculiar fitness for the pulpit, qualifying me to 'commend myself to every man's conscience in the sight of God?'—not in the 'enticing words of man's wisdom, but in demonstration of the Spirit, and with power?' With what stock of self-experienced texts and principles of inspiration, am I entering this tremendous office?—of what truths relative to the law of God, and its threatenings; relative to sin, to Satan, and to divine desertion? Hath my soul ever tasted the wormwood and the gall? Of what declarations, and promises of grace? Have I tasted and seen that God is good? What 'cords of' infinite 'love,' have caught and held my heart? What oracles of heaven have I 'found' and treasured up? and

have they been the joy and rejoicing of my heart? Of what tests and truths, could I now say, 'I believe, and therefore speak?' What have I seen, heard, tasted, or handled of the good word of life, respecting which I can say, 'that declare I unto you?' Suppose my connexions with the pious, or my address with the people, should ever so easily procure me a charge, yet if I am unsent of Christ, in my whole ministration, I should act the part of 'a thief, and a robber;' a traitor to Christ, and a murderer of souls. If, without his commission, I enter into this office, what direction, what support, what comfort, what acceptance can I expect in and of my work? Say then, my conscience, as thou shalt answer at the judgment-seat of God; am I taking 'this honour' to myself, or am I 'called of God as was Aaron?' Is Christ sending me, and laying a necessity upon me to preach the gospel? While he commands me to follow Providence, and to take no irregular step, am I thrusting myself into the office? Is he breathing on my soul, and causing me to receive the Holy Ghost? Is he enduing me with deep compassion to the souls of men; and with a deep sense of my own unfitness, and an earnest desire to be made meet and sanctified for my Master's use? In the progress of my education am I going bound up in the Spirit, with the love of Christ burning in my heart, and constraining me cheerfully and willingly to suffer poverty, contempt, and the hatred of all men for Christ's sake, willing, if possible, to risk my own salvation in winning others to Christ? What passages of Scripture have directed and encouraged me to this work? In what form doth Jesus seem to be giving me my commission? Whether to 'open the eyes' of the blind, and 'to turn' sinners 'from darkness unto light, and from the power of

Satan unto God, that they may receive forgiveness of sins, and an inheritance among them who are sanctified ;' or, 'Go, make the heart of this people fat, and their ears heavy, and shut their eyes that they see not,' but perish with their blind leader? What promise of Christ's presence with me, and assistance in my work, have I received from above? What is my end in my advances towards this work? Dare I appeal to him, who searcheth my heart, and trieth my reins—to him, who will quickly be my judge, that I seek not great things for myself; that I covet no man's gold, nor silver, nor apparel; that I seek not their's, but them—neither of men seek I glory—that I look not on my own honour, but the honour of him that sends me? Have I considered diligently what is before me, or am I running blind-folded on the tremendous charge? Have I considered the nature of the ministerial work, that therein I am to be an ambassador for Christ? to beseech perishing souls on the brink of hell 'to be reconciled unto God;'—a steward of the mysteries and manifold grace of God; that at the infinite hazard of my soul it is required of me to be found faithful; that in my ministration, I, with all humility and many tears, serve the Lord, 'with my spirit, in the gospel of his Son;'—to keep back no part of the counsel of God, no instruction, no reproof, no encouragement: that I 'testify repentance towards God, and faith towards our Lord Jesus Christ,' not moved with reproach, persecution, hunger, nakedness, nor even 'count my life dear unto me, so that I may finish my course with joy;' 'ready not only to be bound, but to die for the name of Jesus;' willing rather to be ruined with Christ, than to reign with emperors;—that I labour with much fear and trembling, 'determined to know,' glory in, and make known, 'nothing but Christ,



and him crucified,' and that 'not with enticing words of man's wisdom,' as a man-pleaser, but in great plainness of speech, 'in demonstration of the Spirit,' and with great power; speaking the 'things freely given to me of God,' by his Spirit, not in 'words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual;' 'having the Spirit,' and always triumphing in Christ, and making manifest the savour of his knowledge in every place, being to God a sweet savour of Christ, in them that are saved, and in them that perish. 'As of sincerity, as of God, in the sight of God, speaking the truth;' not fainting, 'renouncing the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, to every man's conscience in the sight of God.' Not preaching myself, but Jesus Christ my Lord, and myself a servant to the church for his sake; 'always bearing about the dying of the Lord Jesus,' that his life may be made manifest in me; and 'knowing the terror of the Lord,' and his future judgments, I must 'persuade men,' making myself manifest to God, and to their consciences. Constrained with the love of Christ, I must change my voice, and turn myself every way to bring sinners to the tree of life; jealous over them with a godly jealousy, and espousing them as chaste virgins in Christ; travailing in birth till Christ be formed in them. I must 'take heed to my ministry which I have received from the Lord to fulfil it.' I must 'give myself wholly to reading, to exhortation, to doctrine;' that I may 'save' myself, and 'them that hear' me, 'watching for their souls as one that must give an account;' 'rightly dividing the word of truth,' and 'giving to every one his portion of meat in due season;' faithfully 'warning every

man, and teaching every man,' and 'labouring' to present every man 'perfect in Christ Jesus;' warring 'not after the flesh,' not with 'weapons of warfare' which are 'carnal, but mighty through God to the pulling down of strong holds,' 'and casting down of imaginations,' and subduing 'every thought' and affection 'to the obedience of Christ,' having Him for 'the end of my conversation,' and 'holding fast the form of sound words, in faith and love which is in him.' I must 'go forth without the camp, bearing his reproach,' and 'feeding the flock of God, over which the Holy Ghost' shall make me 'overseer, and which God has purchased by his own blood;' preaching sound doctrine 'in faith and verity;' 'taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being a lord over God's heritage, but as an example to the flock'—exercised 'unto godliness,' holy, just, and unblameable;—an example unto believers 'in word, in conversation, in purity, in charity, in faith;' fleeing 'youthful lusts,' and following 'after righteousness and peace;' avoiding 'foolish and unlearned questions;' not striving, but being gentle towards all men;' 'in meekness instructing those that oppose themselves;' fleeing from disputes and worldly-mindedness, as most dangerous snares, and 'following after righteousness, faith, godliness, love, patience, meekness;' 'fighting the good fight of faith, and laying hold on eternal life;' 'preaching the word,' 'in season, and out of season;' 'reproving, rebuking, exhorting with all long-suffering and doctrine;' keeping the truth of the gospel in love which is committed unto me, and committing the same 'unto faithful men, who shall be able to teach others also:' and, in fine, to try false teachers; to 'rebuke, before all,' such as sin openly; to 'restore'

such as ‘have been overtaken in a fault, in the spirit of meekness;’ ‘having compassion’ on them, to ‘pull them out of the fire,’ at the same time myself ‘hating even the garment spotted by the flesh.’”

The simply scriptural character of this document, shows the kind of training which his mind had received. Like Timothy, he knew the Scriptures from his childhood; and, as has been the case with many others, he always felt how much he was indebted for this extensive acquaintance with the sacred writings to the catechetical instructions of his youth.

About the same time, we meet with the following record of his state of mind:—

“O blessed Jesus, long have I sought for rest to my immortal soul, at one time in the gratification of ‘the lusts of the flesh,’ and at another ‘of the mind.’ When very young, I was a companion of the drunkard, the sabbath-breaker, the swearer, the profane person; but in these my heart smote me, I had no rest. Then I made learning and books my God; but all, all, are vain! I come to thee: ‘Come unto me, all ye that labour and are heavy laden, and I will give you rest.’—Fatigued with unsuccessful pursuits after happiness, and burdened with a sense of guilt, Jesus, thou Son of God, I come to thee, that I may be refreshed, and my burden removed.

Jesus! my Lord, thou art possesst  
Of all that fills th’ eternal God!  
Oh! bring my weary soul to rest,  
Remove my guilt, that pond’rous load!”

On Saturday, September 25, 1802, he thus writes:—  
“This day I wrote to —, desiring to know some things respecting the Hoxton Academy. What shall I say on this day now closing? O Lord, pardon my

sins, and make me thine in that day when thou makest up thy jewels; in ‘that day when God shall judge the secrets of men by Jesus Christ.’ ‘Have faith in Jehovah, with thy whole mind; but lean not to thine own understanding.’—‘In all thy ways acknowledge him, and he will direct thy paths.’ ‘Thou shalt love the Lord thy God, with all thy heart, and with all thy mind, and with all thy thought. This is the first and great commandment.’”

On the 24th of November (in the letter above referred to), he made his application to be received as a student at Hoxton Academy (now Highbury College); one of the most valuable of those ‘Institutions, formed by Evangelical Dissenters,’ for the purpose of affording an extended education to candidates for the holy ministry. After relating, in the paragraph already quoted, the gracious dealings of God with his soul, in bringing him to the knowledge of himself, he thus proceeds:—

“As the compass of one letter will not suffer me to enlarge with respect to my principles, it will perhaps be sufficient to observe that, being educated in the doctrines of the church of Scotland, as contained in the Westminster Confession of Faith, so far as I have been enabled to examine them as yet, I have espoused them from principle. Hence also my views with respect to the ordinance of Baptism will be known.

“As to the motives that induce me to wish to be a minister, they are these, viz.:—An earnest desire of being instrumental (under the good hand of God) in turning sinners from darkness to light, and from the power of Satan to God—of being instrumental in building up the church—being zealous of spiritual gifts, I seek that I may excel to the edifying of the

church. I covet to prophesy, for he that prophesieth speaketh to men to edification, to exhortation, and to comfort; and I would moreover observe, that these passages not only express my motives, but also contain what I considered a warrant for my present undertaking, as they come from the apostle to the church at Corinth, in the form of an exhortation: 'Seek that ye may excel.' 'Covet to prophesy.'

"However, I would willingly resign myself to the direction of my heavenly Father. He knows best, and will choose and use what instruments he seeth meet. His will be done.

" R. MORRISON."

"Great Market, Newcastle,

"November 24, 1802."

It is almost unnecessary to add that he was at once accepted by the Committee, and directed to proceed forthwith to London, where he arrived January 6, 1803. In a letter to his father, he thus relates the circumstances of the voyage.

"January 7, 1803.

"DEAR FATHER,

"By the good hand of God upon me, I arrived safe in the pool, yesterday afternoon, about two o'clock.  
\* \* \* By the recommendation of Mr. Brodie, of South Shields, I fell in, very fortunately, with a good ship, and a good man for a master. When lying sick in the state room, I was happily surprised by hearing a number of persons sing psalms in the cabin: and every night when the weather would permit, we had prayers and reading of the Scriptures. The passage was very rough, in some parts of it: one night we, or rather they, let the ship drive, and another night we pitched away her bowsprit, which last occurrence was

very serious, as it endangered the loss of our masts. I mention these circumstances to excite thankfulness to God, who brought us safely through. I pleaded the promise, in its literal sense, ‘When thou passest through the waters I will be with thee;’ and, blessed be God, it was fulfilled.”

END OF THE FIRST PERIOD.

## PERIOD II.

FROM THE ENTRANCE OF MR. MORRISON AT HOXTON  
ACADEMY, TO HIS EMBARKATION FOR CHINA.

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A. D. 1803—1807.

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Arrival at Hoxton Academy.—Extract from Diary.—Invitation to return home.—Associates at College.—Dr. Fletcher's character of him as a Student.—Dr. Clunie's ditto.—Dr. Burder's ditto.—Dr. Payne's ditto.—Joins Dr. Waugh's Church.—Preaches his first Sermon.—Extracts from Diary.—Extracts from Letters.—Preference for Missionary Service.—Application to the Missionary Society.—Letter to his Father.—Removal to Gosport.—Letter to the Committee of Hoxton Academy.—Extracts from Correspondence.—Appointment to China.—Origin of the Chinese Mission.—Correspondence with Mr. Clunie.—Letter to his Father.—Extracts from Diary and Correspondence.—Studies in London.—Extracts from Diary and Letters.—Arrangements for his Departure.—Ordination.—Takes leave of the Directors.—Their Letters of General Instructions, and of Christian counsel.—Farewell Letters.—He proceeds to Gravesend.—Embarkation for China.

MR. MORRISON arrived at Hoxton Academy on Friday, January 7, 1803, and commenced at once the regular course of studies, under his two tutors, the Rev. Dr. Simpson, and Rev. W. Atkinson. He resumed his diary on the 10th of the same month in the following manner:—

“I lament my coldness in spiritual things, and as, O heavenly Father! I have made an entrance on this work, namely, a design of preaching Christ to poor fallen sinners, and thou by thy good providence hast been pleased to ordain it thus, I desire to leave all things, that I may now devote my time and talents to this blessed work. I pray that I may be sensible of my own weakness, and fully aware of the necessity

of thy presence, and the teaching of thine Holy Spirit. Oh! give me insight and discernment into the deceitfulness of my own heart; and impress upon mine own mind a feeling sense of the infinite weight and importance of those things, which thou hast been pleased to reveal in thy blessed word. Oh! may my heart tremble at thy word; and do thou make me fully sensible,—make me to know, and to feel in my own mind, a lively and affecting sense of thy goodness, and of thy love, O God, my Saviour. O God, my Saviour, if I should ever venture,—if ever I should be honoured to open my mouth to speak forth thine ‘unsearchable riches,’ make me to know and apprehend thy worth in some measure. And, oh! may I be able to show to my poor fellow-sinners those things which thou mayest be pleased to show unto me. Oh! enkindle within me an ardent love of souls. Enable me to ‘do all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.’ O Lord, I humbly desire, if thou seest meet to spare me, and to preserve me, to peruse and to meditate on thy word, throughout,—Lord, I desire to submit all my pursuits unto thee. Be with me for good, I humbly entreat thee. Amen.”

These sentiments were penned simply for his own subsequent perusal, and in order to engrave more indelibly upon his mind those impressions which were connected with the vast importance of the service upon which he was entering. They are therefore the more valuable, as indications of his real views and feelings, in consecrating himself to the Christian ministry. Scriptural truth powerfully influenced his mind; his spirit was sincerely humble; his eye was singly directed to the Saviour’s glory; and the desires of his heart were granted to him.



It appears that Mr. Morrison had left his father in a feeble state of health; and that as the business at Newcastle greatly depended upon his own exertions, he had not been suffered to depart from the paternal abode without a considerable degree of reluctance. Scarcely was he settled at Hoxton Academy, when his faith was put to a new trial which originated in an affectionate invitation to return to his father's house, and resume his former engagements. His heart, however, was fixed; he had fully counted the cost before he resolved to make the experiment; and he replied in the following strain of filial kindness and of genuine piety.

“February 5, 1803.

“HONOURED FATHER, BROTHER, AND SISTERS,

“I received your letter of the 19th ult. The account of my father's leg growing worse and worse concerns me: but what can I do? I look to my God, and my father's God. ‘He doeth all things well,’ and he will make all things work together for good to those who love him. My father, my brother, my sisters, I resign you all, and myself, to his care, who I trust careth for us. Are not our days few? yet I desire, if the Lord will, that he may grant you where-withal to provide things honest in the sight of all men during the few days of your pilgrimage. I trust he will; and may the Lord bless you with rich communications of saving grace and knowledge. You advise me to return home. I thank you for your kind intentions: may the Lord bless you for them. But I have no inclination to do so; having set my hand to the plough, I would not look back. It hath pleased the Lord to prosper me so far, and grant me favour in the eyes of this people.”

The dissatisfaction, which his relatives appear to have felt at his separation from them, did not at once subside; he refers to it in delicate terms in later letters. The following is so truly characteristic, and at the same time so creditable to all his feelings, both as a son and as a Christian, that, although its details be rather minute, it would scarcely be just to withhold it. His father, and his relatives at large, lived to acknowledge that this thing was of the Lord.

“London, April 23, 1803.

“DEAR FATHER,

“I long to hear from you, to know your affairs, and how you do. It is with a kind of painful pleasure I recollect those tears my father, my brother, and my sisters shed on the day that I went out from you, not knowing well whither I went; and even now mine eye moistens when I recollect my father's house. It was a mark of your regard for, and kindness to me, for which I hope I shall ever retain a grateful impression on my mind, and render thanks to my God who gave me favour in your eyes.

“I have expected a letter some time from my brother, to inform me of the state of your affairs. I cannot help being much affected, so long as there is reason to suspect that you are offended with me, and account me either indifferent, or inimical, to your welfare and my own. Be so kind as to send me word how you are in your health; what you are doing about getting wood this year; and whether or not you have got any person to help you? I hope my father is well; brother Thomas, and his family; sister Hannah, and the boy James: I hope he will be diligent. I also hope — and his family are well: would to God his eyes were opened to see the worth of his soul,

and the baseness and ingratitude of his conduct towards God, that he might repent, and turn to God. Let me know whether old Robert is with you yet or not.

“Though I have left you in disadvantageous circumstances, you are dear to me as my own soul. Your welfare, my dear friends, in time, and in eternity, is, and I hope ever shall be, as long as we remain in this world, near my heart. God forbid I should sin against him, in ceasing to pray for you. And I hope my father and my brother will not forget me, before my father’s God. O my friends, my hope is, that God will make all things work together for our good. I trust God hath sent me hither, and that he will care for me. Though my sins be many, and my weakness great, my Saviour God will pardon my sins, and will make his grace sufficient for me.

“I enjoy pretty good health, and the people are kind to me; my greatest uneasiness arises from the coldness of my affections towards the blessed Jesus, who died for poor sinners, and I trust for me. The wanderings of my heart from God, and a sense of my own weakness, press me down, and make me go mourning all the day.”

On his entrance at Hoxton Academy, he found himself associated, amongst others, with Messrs. Burder, of Hackney; Clunie, of Manchester; Fletcher, of Stepney; and Payne, of Exeter. With the two former he contracted a strong intimacy; and his friendship with the whole of them remained unbroken until death. He entered with his usual ardour upon those various branches of sacred and classical literature which were pursued in the Institution; while, at the same time, his devotion to the great objects of the Christian ministry was such as to place his love to

Christ and souls in the most unequivocal point of view. The following testimonials to his character as a student have been volunteered by his four surviving friends.

In his Funeral Sermon for Dr. Morrison, the Rev. Joseph Fletcher, D.D., says:—(Sermon, p. 24.)

“In the year of Dr. Morrison’s entrance at Hoxton, I had the honour and happiness of being admitted to that institution, and of being his daily associate in classical studies; and I refer to the circumstance, because at that period, some of the prominent features of his character were developed, not so much in his ordinary intercourse, as in the more private circle of his academic friendships. There was a deep seriousness of spirit, an unobtrusive devotion, without the slightest approach to display, that proved the reality of his communion with God. His interest in the cause of missions was manifest, rather by the impression he felt of its claims, than by his conversation. He seemed to be far less excited by the meetings and movements designed to produce impression on the public mind, than by the calm and retired contemplation of the subject; and I well recollect a conversation in which he spoke of his own personal obligations to become a missionary in a tone of most fervent and impressive conviction. The early development of his mental character was marked by no predominant feature, except that of intense and continued application; and all that his future life and labours effected, may be traced, under the divine blessing, to this untiring perseverance.”

The Rev. J. Clunie, LL.D., in his discourse, entitled, “A Voice from China,” speaks of his former school-companion in these terms:—(pp. 9—12.)

“On entering Hoxton Academy, January 1803, I

found that Mr. Morrison had arrived a few days before me; and as we both regularly attended, with our friends, the ministry of that eminent servant of God, the Rev. A. (afterwards Dr.) Waugh, we were very soon intimately acquainted with each other; and the result was an indissoluble friendship of nearly thirty-two years, during the whole of which period, we frequently interchanged our joys and our sorrows, and reciprocated our congratulations and our sympathies; while fidelity and affection mutually tendered, when necessary, admonition and reproof. His character was even then distinguished by those qualities which subsequently rendered him so illustrious—the most ardent piety—indefatigable diligence—and devoted zeal. His natural disposition was grave and thoughtful—so that, as his mind was often the subject of anxious and desponding views, especially of himself and his attainments, he, probably, occasionally appeared to some as gloomy and melancholy. But those who knew him best were fully convinced, that most of his anxieties arose from his deep sense of the importance of the work for which he was preparing, of his own utter incompetency for its faithful discharge, and of the consequent obligation under which he was laid, to exert himself to the utmost, to secure the full benefit of every advantage placed within his reach. Hence he was a most exemplary student, and always aimed at distinction, even in some branches of study for which he appeared very little adapted. But his chief reliance to ensure success, was not on any effort of his own, however diligently and constantly exerted—but on the divine blessing. Hence few ever entered more fully into the great Luther's favourite axiom, 'to pray well is to study well;' for of him it may be very justly said, that prayer was the element in which his soul

delighted to breathe. Hence he encouraged its exercise, not only in his own case, but in that of his fellow-students, and in the circle of his acquaintance. This was so strikingly remarked that there were not wanting some among the latter who, to their shame be it spoken, so far from appreciating his worth in this respect, secretly desired that his visits, though never frequent, might be less so—because he generally concluded them with prayer. Few students ever left the house more irreproachable in their conduct, or more generally respected by all for their real worth, and unfeigned piety; or more beloved by those who enjoyed the felicity of their faithful friendship. Though it was little apprehended, that he would so soon be called to fill one of the most arduous and important spheres which could be conceived, or that he would ultimately rise to such eminence in it, as to command the admiration of all classes of the Christian church, and of the community in general; yet, it is impossible to reflect on his diligent and devoted course at Hoxton, without clearly recognising the incipient elements of all his future success. Others, indeed, possessed more brilliant talents—a richer imagination, a more attractive delivery, or more graceful manners,—but, I trust I may be permitted to say, that there was no one who more happily concentrated in himself the three elements of moral greatness already enumerated—the most ardent piety, indefatigable diligence, and devoted zeal in the best of all causes.”

Similar statements have been made by his esteemed friend the Rev. H. F. Burder, D.D., of which the annexed paragraph may be cited as a specimen:—

“He pursued his studies with exemplary diligence; and conciliated, by a spirit of ardent piety and devotedness, the confidence and attachment both of his

patrons and his associates. Then it was [at the Theological Seminary at Hoxton] that a friendship commenced between the subject and the writer of this sketch, which was cemented by an uninterrupted correspondence through life, and which, it is humbly hoped, will, through sovereign grace, be renewed in that world where 'they die no more.'

To these may be added the testimony of the Rev. G. Payne, LL.D., addressed to Dr. Clunie:—

"I am sorry to say that I cannot at all help Mrs. Morrison. The letters I had from our excellent friend have been long destroyed; and my recollection affords me one fact only of the slightest interest. When he entered the house, he had made some proficiency in Latin, but had done very little in Greek. He wished to proceed in company with us, who were considerably in advance of him; and by putting forth that power of intense application for which he was so pre-eminently distinguished, and which secured to him, in after life, such splendid success, he attained his object. Labouring literally night and day, he soon overtook us; and we had the pleasure, as I then felt it, and now feel it to have been a high honour, of enjoying his companionship till he left Hoxton for Gosport."

The period of preparatory study could scarcely be otherwise than barren of incident; there is accordingly little at this period to narrate.

On the 10th of February, Mr. Morrison writes, "I waited on Mr. Waugh, and proposed myself as a member of his church. I look to thee, O Lord, for thy blessing on it. He exhorted me to pray, and to make renewal of my covenant with God, in view of the solemn ordinance of the Supper." And on the 23rd, he says, "This day I attended at Mr. Waugh's three times, and was admitted a member of his

church. The day was kept as fast day. O Lord, grant that it may be for my soul's good and the glory of thy name. Manifest the riches of thy grace in me. Prepare me for the approach to thy holy table, through Christ."

During the period of Mr. Morrison's residence at Hoxton, he regularly attended on Sabbath-days the ministry of Mr. Waugh, except when he was himself engaged in conducting the services of the sanctuary. He also frequented the more social exercises of religion on the week-days, amongst the same people. Opportunities to pursue his favourite work of visiting the sick poor were speedily sought and soon found; indeed, he was ever ready to do good, according to his ability.

Mr. Morrison preached his first sermon in St. Luke's workhouse; and, in reference to it at a future period, he said, "I remember shedding in secret tears of joy, when with feelings of deep responsibility I was sent, for the first time, to preach concerning Jesus to the poor people in St. Luke's workhouse. The first pulpit I ever preached in, was that which then stood in their chapel." After this he preached frequently in the villages about London for The London Itinerant Society; and was occasionally sent to more stated congregations in town and country.

The following extracts from his diary, show the ardour of his piety, and the general accuracy of his sentiments:—

"Feb. 22.—Rose at five. Spent the morning in prayer and reading my sermon over. I have been meditating on the last judgment;—that solemn day when I must stand to give an account of my actions before 'God the Judge of all:' that God, whom I now profess to serve, and whom I have espoused as my Master. Should I this morning



be called before him, to give that account, how should I acquit myself? with joy or with grief? Thus I tremble. I confess there is much sinfulness, and daily do I offend. I have a vain heart; a wicked heart, that will not be stayed upon God. I profess to believe in God; but, alas! I do not conduct myself worthy of such a Master. I have not the interests of Christ so much at heart as I should have. My knowledge of his claims and glory is very small indeed. My gratitude for 'the travail of his soul' is next to nothing. My faith in him is very weak. My love to him is very cold. O God, increase my knowledge; strengthen my faith; excite my gratitude; infuse into my soul more lively desires after thee, more devotedness to thy service. And grant me more comfort from meditating on thy grace and glory, for thine own name's sake!

"March 18.—I went to see Mr. Walker's orrery, which gave me much satisfaction. Oh! how great is that God, in whom I trust! How able to deliver! My soul, rest on God in Christ, as thine only hope and portion! Thy Saviour is he who made all worlds, and who now upholds them in being, by his almighty power. Is he not 'able to keep that which I have committed' to his hand 'against that day?'

"April 4.—This evening I went to the Missionary Prayer Meeting, and was much comforted. O Lord, be with all who are gone to distant parts of the earth, to spread the savour of thy name! Take me under thy care and keeping. Instruct me in the mysteries of thy kingdom, for thy name's sake!

"April 14.—The day of judgment hastens apace; and, oh! how little is the work that I encompass! O that I might keep steady to my purpose, and near to Jesus!

“April 24.—O that my temper and conversation may correspond with my profession; that I may walk worthy the holy vocation whereto I am called! As I am a candidate for the honourable and arduous work of the ministry, if thou art pleased to count me worthy of so high an honour as to put me into the ministry, oh! that I may be fitted for the work; that I may ever have an eye to this, and the high responsibility which attaches itself to it. May I be laborious and studious in the use of means, and look to thee for thy blessing. But, O God, forbid that I should run without being sent. Do thou own me, and bless me, and preserve me. May the love of God ever warm my heart, and the Spirit of God guide my tongue. Enlarge my confidence. Give me a firm purpose and resolution that I may rise above the sinful fear of man, and with all boldness open my mouth to make known the mystery of God. O that I were ‘mighty in the Scriptures.’ ‘Open thou mine eyes, that I may behold wondrous things out of thy law.’ May thy word be in my heart, as seed sown on a good soil. O that my fellowship may be with thee this day, and with thy Son Jesus Christ, in my going out and in my coming in. Be thou present with me, O Lord. Every favour I ask is in the name, and for the sake, of the Lord Jesus.

“Sept. 26.—‘Thine understanding,’ O God, ‘is infinite.’ Thy knowledge has no limits. Nothing is beyond the reach of thine eyes. Thou comprehendest, in thine immense survey, the boundless expanse of heaven. Thine ‘eye runneth to and fro through the whole earth,’ and beholdeth the deepest recesses of the nether world. Thine eye is upon my ways, and all the devious path through which I tread in my journey up through this world. Thine eye attends and beholds

my goings. Could 'I ascend to heaven, thou art there: if I make my bed in hell, thou art there. If I take the wings of the morning, and fly to the uttermost parts of the sea, even there should thy hand find me, and thy right hand should hold me.' But will not the darkness hide me from thy sight? No; if I say, 'surely the thick veil of darkness shall cover me, even the night shall be light about me. The darkness hideth not from thee. The night shineth as the day. The darkness and the light to thee are both alike.'

"O what a solemn thought is this! Has the eye of the God, who is of spotless holiness and infallible justice, attended me in my sinful wanderings; when 'I walked according to the course of this world?'—attended me, when I was going in the path my parents forbade me; in my nocturnal rambles round the town with my wicked companions?—attended me, on the Lord's day, to the scenes of iniquity?—in my search of sinful amusements? Has the ear of God been witnessing all my hateful acts? Yes! yes! O my soul, and more than all this. The ear of God has heard my filthy conversation. 'There is not a word in my tongue, but he knoweth it altogether; he understandeth my thoughts afar off.' He, he was there when I spake falsely to my father. He knew when I took his holy name in vain, and filled my mouth with leasing; when I joined in the song of the drunkard; when I spent the Lord's day in vain conversation. He has witnessed my blasphemous thoughts, my impure notions. These are some of the things for which my heart condemns me, and God is greater than my heart, and knoweth all things.' O what shall I say now concerning the presence of God? He attended me in my wanderings, and, oh! eternal thanks

to his name, when his eye saw me, on the brink of the bottomless pit, his arm was stretched out to pluck me as a brand from the burning, and prevented my falling headlong into eternal perdition. Hallelujah! hallelujah! Blessing, and praise, and glory, and honour be unto the Lord my God, the all-seeing God. Oh! may the same God attend me through the remainder of my journey, with his eye set upon me, and bring me safe to my wished-for home, my Father's house in heaven. Amen and Amen."

The strong ties of natural affection were most powerfully felt by Mr. Morrison. Neither separation from the objects of his regard, nor change of circumstances, weakened in the slightest degree their influence upon his heart. This is fully evinced by the regular correspondence which he maintained with his relations to the close of life, as well as by his readiness to assist them to the very extent of his ability, and sometimes even beyond it. In his correspondence with them, he was wont to detail the most trivial circumstances concerning himself, and to enter as minutely into every thing that affected the welfare of the circle he had left behind. Nor did he ever omit to urge on their attention the truths of Scripture, and the necessity of a salutary acquaintance with them. Some brief extracts from his letters would not be here misplaced:—

"July 14.—As I have never yet written direct to you since I came to London, give me leave to address a few lines to you. In all the letters that have come to me from you, you have complained of vexation and anxiety, partly from the hurry of business, and inability to fulfil orders, and perhaps from other circumstances. Had I continued with you, so far as we can see, perhaps the management of the affairs you allude to might have been somewhat more

easily accomplished : but even supposing that I had remained in Newcastle, circumstances might have occurred to render your situation equally unpleasant and vexatious. I hope you will not reflect upon me for what is past. \* \* \* \*

“ My sincere desire is that they may be in good earnest about the welfare of their souls, about securing an interest in the blessed Jesus. Our lives are but a vapour that appears for a little time, and then vanishes away ; but if the vapour should vanish while the soul is yet uninterested in the Lord Jesus, how sad the situation ! A mere profession of faith in the Lord Jesus will not do without repentance and godly sorrow for sin, and the love of God shed abroad in the heart. I am afraid they remain prayerless, and if so, then Christless. It is very plain, but I speak it in love ; if I be wrong, it will be a source of comfort to me and of much thanksgiving to God. My love and sympathy to sister Scott ; assist her in a pecuniary way I cannot ; but I will pray for her, and humbly hope that even these severe trials will be sanctified to her use, and be amongst the ‘ all things ’ that work together for good. Let my nephew J. M. know that his uncle expects he will be diligent in his business, and endeavour to be as useful as possible ; that he will endeavour to retain the learning he has got, and on the Sabbath-day he will read his Bible and attend on the meeting. My duty to my aged father : I have no doubt but he strives together with you in his prayers to God for me. The Lord grant that the evening of his days may be calm and tranquil : that he may bring forth fruit in old age, and always be flourishing in a spiritual sense. As to the proposed marriage, my scruples are removed : may the Lord direct him in all things for Jesus’ sake.”

“September 12.—My dear friends, it is probable I shall never see you all again in this world, if ever I see any of you. O think not my importunity is affected when I entreat you to pray much for yourselves, and for me; and the Lord help me to be much in prayer for my father, my brothers, my sisters, and their little ones: that the Lord may take us all for his own; that when we die, which will be very soon, for our age is but a hand’s breadth, we may go to glory and live for ever in the presence of God and the Lamb. I am particularly solicitous about —, that she may attend on the means, read the Bible, keep the Sabbath, and learn to pray. I am afraid she lives without secret prayer, and is insensible of her lost state without Jesus Christ. Please to let her see or hear this.

“I had the privilege yesterday of sitting down at the Lord’s table, with brother and sister J——, and E——, and commemorating the love of Jesus, in company with the redeemed of the Lord. O that it may be a prelude to that looked for day, when we humbly hope to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven.

“September 17.—The recollection of the favours and indulgence shown to me when at home with you, will, I trust, ever warm my bosom with filial affection; and in your prayers for me, now that I am separated from you, may this be a constant request, that God may never take his Holy Spirit from me, and that my love and conformity to Jesus Christ may ever increase.

\* \* \* \* “O that God may bring us all near to himself, by the blood of Jesus; keep us from sin and every evil in this world, and save us from hell in the world to come; so that when a few years are past and gone, we may meet in heaven, where I trust those that were near and dear to us, now are.”

“November 12.—On Monday evening last I had the pleasure of seeing three of the Hottentots, who formerly lived like beasts, as they themselves said, but who were converted to the faith of Jesus by the ministry of Mr. Kicherer. He and they came to town last week from Holland, and the Indians are now on their way to their own country again. They answered questions in their own language in a manner that many professing Christians amongst us would not be able to do. It was such a scene as perhaps was never witnessed in England before. If you still take in the Magazine you will see an account of it in that of the ensuing month. Blessed be God, who hath owned the labours of his servants and fulfilled his own word.”

The following letter to one of his sisters is an interesting specimen of his solicitude to promote the spiritual welfare of his relatives, and to see them all walking in the good ways of the Lord.

“December 8, 1803.

“I received, at least my brother J—— received, the letter you sent in the name of my father, mother, brothers, and sisters. I was happy to find that you were all in health; and the manner in which you wrote gave me additional satisfaction. I was pleased to hear you speak of the necessity of a renewing work of the Holy Spirit, and express a wish that you might experience it. O that God in mercy would thoroughly convince you of sin! Hannah, in a few years at most, we must die, as our mother, our brother, and our sister, have done; and unless our hearts be changed, as you said in your letter, we must be lost. Jesus said, when in the world, and he still says in the Bible, ‘except a person be born again, he cannot enter into the kingdom of heaven.’ And in the other world

there are only two places, heaven and hell; so that those who do not go to the former, must go to the latter. Now the intention I have in saying all this is, to urge you to give yourself up to Jesus Christ, who died for such wretches as you and I. Pray to God to change your heart for Jesus' sake. Though some people may laugh at these things, there is nothing in all the world so important. Your soul, sister, is more worth than a thousand worlds. And, O that sisters A——, M——, and S——, would also think more about these things. I wish I had time to write a little to sister S——, but were I to stop longer I should lose the opportunity of sending this."

Mr. Morrison's preference for missionary service increased after his entrance at Hoxton Academy; and in September he again referred the matter to his father and friends at Newcastle, who at length assented, although with considerable reluctance. This preference did not originate in mere excitement, but in a calm and deliberate view of the condition of the heathen, and a deep and impressive sense of his own obligations to the Saviour. The following paper, though without date, evidently belongs to this epoch, and shows the holy anxiety which Mr. Morrison felt to know and do the will of God.

"O Lord, may I have the Holy Spirit to direct me. Give me not up to my own devices! Jesus, I have given myself up to thy service. The question with me is, where shall I serve thee? I learn from thy word that it is thy holy pleasure that the gospel should be preached 'in all the world, for a witness unto all nations.' And hence thou hast given commandment to thy servants unto 'the end of the world,' to 'preach the gospel to every creature,' pro-



mising them thy presence. I consider 'the world' as 'the field' where thy servants must labour. When I view the field, O Lord, my Master, I perceive that by far the greater part is entirely without labourers; or, at best, has but here and there one or two, whilst there are thousands crowded up in one corner. My desire is, O Lord, to engage where labourers are most wanted. Perhaps one part of the field is more difficult than another. I am equally unfit for any. I cannot think a good thought of myself; but, through thee strengthening me, 'I can do all things.' O Lord, guide me in this matter. Save me from impatience; save me from self-willedness; save me from every motive but a desire to serve thee, and to promote the welfare of the souls of men. My judgment is persuaded that it is my duty. It is my heart's desire. Suffer me not to sin either by rushing forward, or by drawing back. Enable me to count the cost, and having come to a resolution, to act consistently. Give me the comfortable persuasion of my own soul's salvation."

The preference thus cherished was first made known by Mr. Morrison to the tutors and treasurer of the institution whose advantages he was enjoying; and by them he was advised to make it a matter of serious deliberation and prayer. It was at the same time represented to him that the difficulties of foreign service were great, and that he possessed qualifications which might eventually prove useful to his native country. Amongst inducements to remain at home, an offer was made him to pursue his studies at one of the Scotch universities: but the longer he deliberated, the stronger became his conviction of duty; and early in 1804, he resolved to offer himself to the Directors of the London

Missionary Society. The sermons preached at the society's anniversary deeply impressed him; and on the 27th of May he addressed his letter of application to the Rev. Alexander Waugh, then chairman of the committee of examination. The preachers at this anniversary were the late Rev. W. Thorpe, of Bristol, who discoursed on Elijah's contest with the priests of Baal, 1 Kings xviii. 19, &c.; the Rev. J. Bennett, D.D., then of Romsey, who preached from Isa. lii. 13—15; the Rev. Dr. Dickson, of Edinburgh, who founded his discourse on Luke ii. 10, 11; and the late Rev. T. Scott, M.A., who preached from Matt. ix. 37, 38. The following is the letter to Mr. Waugh; it is a most interesting document, and has been referred to as a model for missionary applications.

“SIR,

“I humbly beg leave, by you, to lay before the gentlemen of the committee, the commencement and progress, as well as present state, of that desire to engage in the missionary work, which I have expressed to yourself and other Directors of the Missionary Society; hoping that the gentlemen of the committee will thereby be better able, under the guidance of the Holy Spirit of God, to determine respecting me; for I equally deprecate ‘running without being sent,’ and refusing to be the messenger of the Lord to the heathen. About seven years ago, after alarming convictions of sin and dread of the wrath to come, I was brought to rest my soul on Jesus Christ, for eternal salvation. I should say that about two years after (for I cannot speak with certainty as to the time), I was filled with an ardent desire to serve the Lord Jesus, and the spiritual interests of my fellow-men, in any way, however humble. It was then I formed the

design of engaging as a missionary. I can scarcely call it a design; it was only a wish—an ardent desire. I indulged it, though I saw no probability of ever having it fulfilled. I was then in an obscure situation, nearly three hundred miles from town, and had no one to encourage nor second me. For a long time I thought of it; the crying necessity for missionaries dwelt upon my mind; I prayed to the Lord to dispose me to that which was well pleasing in his sight, and, if agreeable to his will, to fulfil the desires of my heart. I conceived that nothing was to be done without learning. I therefore saved a little money from what my father gave me, to pay a teacher of Latin, which I learned in the mornings before six o'clock, and in the evenings after seven or eight. Continuing in this way about fourteen months, my mother died; whereby one hinderance to my leaving home was removed: yet my affectionate friends pressed me to stay with them—my father wept and prayed over me, unwilling to part with me, and, afraid lest he should be opposing the will of the Lord, he at last consented. I endeavoured to weigh every side of the case, sought direction of the Lord, and finally determined, in his strength, to give myself up to his service. I came to Hoxton, and was admitted a student, where I have continued a year and a half.

“Now my first wish was to engage as a missionary. This was the burden of my prayer. I avowed this design to my friends. I frankly own it was the wish of my heart when I came to Hoxton; and had the question been asked me, I should have professed it. I had no design to conceal it; but I then considered myself unfit, and believed learning necessary. I knew nothing of a missionary academy. I still cherished the desire of being a missionary, but thought it premature

to come to a determination, and therefore entered on the foundation at Hoxton.

“Since I came here, I have had my thoughts less or more set upon the same object:—I hope it is of the Lord. I am stating these things, Sir, not as if I were striving to gain a point, but as matters of fact, that you and the gentlemen of the committee may be better able to judge in this matter. I have at Hoxton prayed sometimes about it, conversed with a confidential fellow-student on it, and often written to my friends in the country of it. The keenness with which I have followed my studies, and other causes, have often deadened my soul much to spiritual things; but when brought to my right mind again, the same ardent desire has returned to engage in this particular work. My affections are rarely so much carried out on the subject as formerly. I have lately thought of it, as it is likely I shall do when about to die. I conceive that my heart would then reproach me, were I not to act as I now do. I am afraid I should sin were I to keep back. I do not consider it as good and laudable only, but as my duty. Knowing that Jesus wills that his ‘gospel’ should be ‘preached in all the world,’ and that ‘the redeemed of the Lord’ are ‘to be gathered out of every kindred, and tongue, and people;’ recollecting moreover the command of Jesus to ‘go into all the world, and preach the gospel to every creature,’ I conceive it my duty, as a candidate for the holy ministry, to stand candidate for a station where labourers are most wanted.

“My affectionate relatives in the country, and my kind friends and patrons in town, dissuade me from it, tell me of the difficulties I shall have to encounter, and promise me much, should I stay at home. I have considered these things, prayed to the Lord to direct

me, and to enable me to count the cost, that I may not act the part of a foolish builder. I am extremely suspicious of myself, jealous of the strength of my love to Jesus to bear me through. But, leaning on his love to me, I have now, Sir, made up my mind, if the Lord will, to 'forsake all and follow him,' to 'spend and be spent for the elect's sake, that they may obtain the salvation which is in Christ Jesus, with eternal glory.'

"The moment I came to a determination, I thought it my duty to inform my kind patrons at Hoxton, of whose favours I shall, I hope, carry a grateful sense with me to the grave. I have informed them, and now beg leave, Sir, to submit myself to be examined by you and the gentlemen of the committee, hoping the Lord the Spirit will guide your minds to judge concerning

"Your humble servant in the Lord Jesus,

"Hoxton, May 27, 1804."

"ROBERT MORRISON."

A few days before this epistle was penned, he had communicated his intention to his father, in a strain of filial affection and holy conscientiousness, which could not easily be surpassed. The letter is as follows:—

"DEAR FATHER,

"I conceive it my duty to send you the earliest notice that I have it in contemplation to give myself up to the Missionary Society. You will recollect that I entertained this design when in the country, and sometimes mentioned it. I have always kept it in view, more or less, since I took farewell of you and my brothers and sisters. Now at last I have purposed, if the Lord will, to put it into execution. You will say, it is of no use to ask advice after I have deter-

mined ; but if my father, or other friends, can give such reasons why I should not take this step as will satisfy my mind on a dying bed, I will yet desist.

“ Father, I conceive of it thus : Prophecy assures me that it is the design of the Lord Jesus, whom I profess to serve, to have the gospel preached among all nations ; hence I hear him saying to his servants, ‘ go into all the world, and preach the gospel to every creature ; I am with you always, even to the end of the world.’ I know that the redeemed of the Lord are to be gathered out of every nation, every kindred, and every language, under heaven. From this consideration I think it my duty to quit this country, where there is abundance of labourers, and go to those countries where there are few or none. I do not consider inclination only ; I am afraid I should weep for the omission when about to die, should I shun the work. O that, having asked the Lord’s direction, I may be enabled to act so as to please him ! I hope you will write to me soon ; for I shall not be long in doing something more concerning this affair, if I do not change my mind. I have already intimated my intention to Mr. Bogue, tutor of the missionary academy, Mr. Burder, Waugh, and others of the directors. I have also acquainted my present tutors with it, and Mr. Wilson, who has been so kind to me. I am afraid of nothing but my own wicked, treacherous heart. I am afraid lest I should prove a disgrace to the cause I mean to serve ; indeed, it will be so, unless the hand of God support me. I hope, father, you will agree with me when I say, that since I have given myself up to be the Lord’s servant, I ought to be zealous to engage in any work, even the most dangerous ; and that I should be careful, above all things, not to act the part of a slothful servant, and so, instead

of being welcomed by Jesus in the day of judgment, be spurned from his gracious presence.”

He appeared before the missionary committee on the morning of Monday, May 28th; and so satisfactory was the interview, that, contrary to the usual custom, the second examination was dispensed with, and he was accepted by the board of directors on the evening of the same day, and ordered to proceed forthwith to the missionary academy at Gosport, under the superintendence of the venerable Dr. Bogue. On Wednesday in the same week he proceeded to Gosport, “where” (he says) “I was well received by the students and Mr. Bogue.” He adds, “This commences a new period of my life.” The interest with which at this moment he must have looked back to the days when he first cherished the idea of missionary service, with scarcely a hope that his desire could ever be gratified; and the surprise with which he must have reviewed the successive steps of God’s wonder-working Providence by which this result had been brought about, can be better conceived than described. Verily “the counsel of the Lord shall stand, and he will do all his pleasure.”

Previously to his departure from Hoxton Academy, he was “affectionately commended to the special grace of God, by his fellow-students,” in a solemn exercise of social prayer; and on leaving town, he addressed the following letter to the committee of the institution, whose advantages he had for a season enjoyed.

“GENTLEMEN,

“After mature deliberation and earnest prayer to God, I made up my mind to serve the Lord Jesus amongst the heathen, if the directors of the Missionary

Society should judge me a suitable person. So soon as I came to this determination, I informed the treasurer, and my tutors. They advised me to think and pray over it, so as not to act rashly; at the same time observing that they would much rather that I should continue at home, on account of the necessity there was for ministers amongst ourselves. I put it off a little longer, and considered what they said to me, and at last concluded that it was my duty to offer myself as a candidate for missionary service. Therefore, having informed Mr. Wilson and my tutors, I proposed myself to the committee of examination of the London Missionary Society. On Monday last, I was examined by the committee; and in the evening the members gave in their report to the directors, who were pleased to accept of me as a missionary. I trust the Lord Jesus will accept of me as his servant, and succour me in his work.

“I beg leave, gentlemen, to assure you (and I feel anxious to do it) that nothing but an urgent sense of duty could have induced me to take these steps. I hope the advantages I have received at Hoxton Academy, will, by the blessing of God, be turned to a good account; and that my kind patrons will not think what they have bestowed upon me, cast away. It only remains that I express the grateful impressions I feel (and I hope shall do till I descend to the grave) of the favours which have been bestowed upon me by the constituents, committee, treasurer, and tutors of the Hoxton Academy. May the great head of the church, the Son of God, render a hundred-fold into their bosoms, and grant that their designs to promote the eternal salvation of man may be abundantly succeeded, and perpetually aimed at by,

“GENTLEMEN, Yours, &c. &c.”



In a letter of the same date, May 29th, he thus communicated the fact of his acceptation as a missionary candidate, to his father and relatives at Newcastle.

“God, who knoweth the end from the beginning, hath determined the times before appointed, and the bounds of our habitations. His kind concern stoops to take notice of our mean affairs. Hitherto his hand has led us, and hitherto goodness and mercy have followed us. We trust the same God will be our guide even unto death. ‘Short is the passage from the cradle to the tomb.’ It is as a span, a handbreadth. It is less than nothing, compared with that eternity which lies before us. It is not worthy of a thought. To eternity be all our ideas directed. Let it be all our concern, while time shall last, to avoid that hell beneath which our sins have deserved, and make sure our interest in Jesus Christ, the mediator of the new covenant, whereby, at death, the golden gates of paradise shall be opened for our reception. We shall enter in, to go no more out; but shall meet before the throne of God and of the Lamb, there to dwell everlastingly. Such are the prospects the Bible opens to our view, if we believe in Jesus. O for stronger faith in him!

“Your minds are, I trust, in good part prepared to receive, with humble resignation to the will of God (whose will I trust it is), the intelligence I am about to communicate. You know that from the first of my design to do any thing in the service of the Lord Jesus (O may he acknowledge me as his servant!), it was my wish to engage as a missionary. At first there was no probability of succeeding; but the hand of the Lord has hitherto led me by a way that I knew not, a way that I did not expect. I thought, my dear friends,

it was my duty (and it is a happiness if the Lord acknowledge me in the work) to act in the way I have done. I was afraid I should have sinned, had I not done it. I was yesterday examined by the committee of Directors of the Missionary Society, and, out of the usual order, was accepted at the first hearing. This evening, at six o'clock, or to-morrow morning, I set off for Gosport, to Mr. Bogue's academy. Mr. Wilson and my friends are reconciled and kind to me; and I hope you, also, will willingly give me up to the Lord."

The desire which he had so long cherished, was now gratified; and he entered on his new sphere with his usual fervour and diligence. The following extract from his correspondence, which is dated June 9th, and is addressed to his esteemed friend Mr. Clunie, will best describe his situation, and delineate his state of mind at this important crisis:—

"DEAR —,

"I expected that my brother would inform you of my safe arrival at Gosport on the evening of the day I left you. Through the good hand of God upon me, in answer to the prayers of my relatives and Christian friends, I am yet in comfortable circumstances, and enjoy something of the presence of God, and of the hope of glory.

"My dear brother, I hope the conversation we had when we travelled together to Leatherhead, will not soon be forgotten. Let the sentiment dwell upon our hearts, that it is the great business of our lives to testify the gospel of the grace of God. Whether or not you and I have the happiness to labour together as it respects place, we shall, I trust, have the happiness of pursuing the same end, seeking to promote the glory

of God, the Father, Son, and Holy Spirit, in the salvation of men. O that this may be in truth our constant pursuit; so shall we have the happiness of God's approbation through life, at the hour of death, in the day of judgment, and be perfectly happy in his immediate presence through eternity."

Again, July 31st, he thus writes:—

"My situation at Gosport is agreeable; and the persons with whom I am connected are kind to me. The Lord, who gives me favour in their eyes, continues me in health. My mind is comfortable, and resigned to the Lord's pleasure concerning me. I, as formerly, have 'to fight with sins, and doubts, and fears.' Such I expect will be my experience, while I continue in this world. Christ crucified is all my hope, all my desire. 'He will not put my soul to shame, nor let my hope be lost.' O that the issue of my labours may be the bringing of some poor soul to Jesus. My young brother, let the glory of God, in the salvation of souls, be the point to which all our labours tend. May we constantly keep our eye on the mark. Let us labour now: in one hundred years' time, I hope we shall be in heaven. Were it possible for us to be stretched on the rack all that time, one poor million of years in glory would obliterate the recollection of it.

"My future destination is altogether unknown to me. It is in agitation to send a mission to China. Mr. Bogue seems quite fond of it. I have had some thoughts of going into the interior of Africa, to Timbuctoo.\* I give up my concerns to the Lord. I hope

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\* This was with the unfortunate traveller Mungo Park, when he contemplated forming an English settlement there.

he will open a door of useful missionary labour in some part of the world, and give me souls for my hire.”

On the 29th of July he wrote thus to his sister Hannah:—

“DEAR SISTER,

“I am exceedingly sorry that you have never favoured me with a letter as I requested you. \* \* \* I wish you would send me up some account of the concerns of our family, and of the state of your own mind. Permit me, H., to suggest a few thoughts to you by way of advice; and I pray the Lord to incline your heart to listen to them so far as they are proper. It is probable, that in fifteen or twenty years, your soul and mine will be in the eternal world—in heaven or hell. In the last letter I wrote to you, I endeavoured to lead your mind to the most serious consideration of this. I would here repeat it: I beseech you frequently to meditate upon it. Think also of the sins of your life; such, for instance, as sluggish forgetfulness of God, neglect of prayer, mispending the Lord’s day, proud and resentful thoughts, and other sins of the like kind; and accompany your own endeavours with prayer to the Holy Spirit, to convince you of sin. Think, also, of the condescension and piety of the Lord Jesus, displayed in his sufferings and death in human nature, in order to save sinners; and pray here, also, that the Spirit of the Lord may take of the things that are Christ’s, and show them to you. If you do not already do these things, O do take my advice. If our souls know each other after death, how happy shall we be, having been separated almost the whole of our lives, to meet at the right hand of Jesus Christ, the Judge of the

world: but, on the contrary, how miserable a thing, should one be on the right hand, and the other on the left. Reflect, how wicked it is to think lightly concerning the Lord Jesus, or refuse to believe and obey him. Be persuaded to act thus, and the Lord give you understanding, and an inclination to seek after spiritual knowledge. Beware of neglecting the Bible. I beg leave to drop a hint to you respecting young men, who may pay their addresses to you. And, first, be determined (for it is of infinite importance), give not the least encouragement to any one who does not love and serve the Lord Jesus Christ. If you be determined to stand on the Lord's side, such a connexion would prove a source of perpetual uneasiness through life, and a great snare to your soul. Perhaps you have some connexion of this kind formed already. I wish you would tell me all your affairs. We have lost our dear and tender mother; we have not her to advise with. I have had one letter from my brother and sister in London since I came here: they were then well, and desired me to send their love to you and all the family, if I should write. My situation at Gosport is tolerably comfortable. I have to labour very hardly, but the Lord gives me health to do it, for which I desire to be thankful. There are five missionaries of us who live together with Mr. Frey, the converted Jew, who is preparing to preach the gospel to the Jews in London, and other parts of the world. Two of these at our house, Messrs. Loveless and M'Donald, with a Dr. Taylor, from Edinburgh, are just on the point of setting off on a mission to Surat, in the East Indies. It is in agitation to send me on a mission to China: however, it is altogether uncertain as yet. I have thought of going to Timbuctoo, in Africa. I hope the Lord will carry me out to some situation

where he will make me abundantly useful to the souls of men. I was going to say, pray for me; but unless you practise prayer for yourself, I cannot expect you to pray for me. I hope you do pray for yourself.

“Our vacation, which will continue eight weeks, has commenced. Mr. Bogue, our tutor, has gone down to Scotland. I am engaged to write lectures for myself, and preach occasionally during his absence; so that I shall not be able to go down and see you now. It is likely I shall not go till I am appointed to some mission. When that takes place, I shall certainly see you ere I go.”

On the 8th of September, he addressed the following letter to his brother, from Winchester: it discovers the same strong feelings of natural affection, and breathes the same deep-toned piety:—

“I almost blush to send you such a piece of paper as this; but such as I can conveniently get, I send; hoping you will receive it as conveying to you my best wishes for your own happiness, and that of your family.

“If it be true that God has determined the bounds of our habitation; if it is by the Providence of God that I am seated here to-night, 400 miles distant from my father’s house, where I once thought I should have lived and died; if, I say, it is the good Providence of God that has placed me here, sustaining a character so widely different from that which I sustained when present with you; how mysterious are the dealings of Divine Providence! How many the changes that take place in our short passage from the cradle to the tomb! O that the same good hand that has provided for us, and guided us hitherto, may yet

guide us; and, as it is more than probable that we shall live apart while on this side the grave, may we (O Lord, grant it) live together beyond the grave, whither our mother, and brother, and sister, and your children, have gone before. I hope you will fulfil the promise you made in C.'s letter, to write to me soon. I must say, that I have considered the silence of my friends and relatives as a very great unkindness: it has given me considerable uneasiness at different times. I hoped that you and my father would have written oftener. I live in a private family, where I am kindly treated, enjoying the comfortable society of Christian friends; and an intimacy with Mr. Anderson, a medical gentleman, who will be my companion, if the society will allow me to go to Africa. The Committee is willing to allow a missionary to proceed with him, but not me. They want me for other service. Mr. Waugh, in a letter to Mr. Anderson, said they designed me for the Prince of Wales' Island, in Malacca Straits. There is nothing yet determined on."

Shortly after the date of these letters, Mr. M. was appointed to China as the scene of his future labours. The exact place of his residence, whether China Proper, or on some of the adjacent islands, was not at first determined; but his attention was at once directed to the acquisition of the Chinese language, with a view to the translation of the Holy Scriptures into that tongue. It was his own deliberate conviction, that his destination to China was in answer to prayer; for his expressed desire was, that God would station him in that part of the missionary field where the difficulties were the greatest, and, to all human appearance, the most insurmountable. In this appointment he most cordially acquiesced, and from that time until

the day of his death, he had but one ruling object, the conversion of China to the faith of Jesus. Every thing he thought, and said, and did, henceforward tended, directly or indirectly, to the same end; and to this, every personal gratification and advantage was cheerfully subordinated.

On the importance of this appointment, there can be but one opinion. The population of China makes at least one-third of the entire population of the globe. Christianity, in even its early triumphs, never gained much footing amongst them. Roman Catholic missionaries had persevered, amidst almost unparalleled difficulties and cruel oppressions, and had but partially succeeded in imposing popery upon China. Protestantism had not before thought of evangelizing the vast empire, and all the instruments it could command would necessarily be few. Yet China is a part of the Saviour's appointed dominion. The pen of the prophet has said, 'behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinain.' (Isa. xlix. 12.) May it not be said there was joy in heaven, when the church on earth said to Morrison, Go to China. O for the arrival of that day, when the hundreds of millions of her people, still 'wholly given to idolatry,' shall know the God who made them, and worship at his feet, who hath redeemed them by his own blood. Morrison not only sowed, but reaped the first-fruits, and has entered into his rest.

At this period little was known in Europe concerning China; and much less in England than on the continent, where the writings of Roman Catholic missionaries to that empire had excited some degree of interest. In this country, many doubted the practicability of acquiring the Chinese language to any



tolerable degree, and of expressing in it, with precision and force, the great truths of divine revelation. There was, at that time, but one British subject who could be said to know the Chinese language (Sir George Thomas Staunton, Bart.), and he was not then residing in the British dominions. The credit of awakening public attention in England, to the spiritual concerns of China, seems to belong, in the arrangements of a gracious Providence, to a Memoir written by the Rev. W. Moseley of Hanley, a dissenting minister. His little work met with gratifying testimonies of approbation from several dignitaries of the church of England, as well as from other quarters.\* The author of the Memoir, since well known as W. Moseley, LL.D., shortly after its publication, removed to the vicinity of London, where he was instrumental in keeping alive the impression which his appeal from the press had produced, and which, mercifully, was not permitted to die away, without leading to any practical result.

The British and Foreign Bible Society, almost from its formation, had the claims of China before it; and having been informed that a manuscript version of the New Testament, in the Chinese language, was deposited in the British Museum, entertained thoughts of printing it; but, on farther enquiry, the idea was relinquished.

Amongst the Directors of the London Missionary Society, the claims of China were chiefly supported by Joseph Hardcastle, Esq., the treasurer, and Joseph Reyner, Esq., afterwards treasurer to the Religious Tract Society. On the motion of these two gentlemen, the Directors unanimously determined on a mission to China. The specific object is thus stated, To

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\* See Milne's Retrospect of the First Ten Years of the Chinese Mission, p. 44.

acquire the Chinese language, and translate the Sacred Scriptures. To teach and to preach were not in its immediate contemplation. The plan, if a plan it could be called, was to go to China, and if permitted to remain, quietly to acquire a knowledge of the language; and from that to proceed to a translation of the Sacred Scriptures. What should next be done, could not then be foreseen.

The wishes and ultimate views of the society embrace every thing connected with missions in general; but so scanty was the portion of information then possessed by the Directors, and so numerous did the difficulties in their way appear to be, that they could not, for the time, propose to themselves more than a version of the Holy Scriptures. Indeed, an attempt to preach the gospel in China, would have, in all human probability, effectually cut off every opportunity of acquiring the language in the country itself, and of executing a version of the Sacred Scriptures, which they viewed as their first object. There is reason to hope that their not proposing oral instruction as an immediate object, was wisely ordered by Divine Providence to prevent a speedy and effectual stop to their benevolent views. A version of the Word of God appeared to them in all its importance. They thought they saw in that (should Providence crown their efforts with success) the basis of every thing requisite to the conversion of the Chinese nation; and had the distant hope that, by the time that should be completed, Providence would, in some way or other, open a door for their future proceedings.” \*

The first intention of the society was to send three or four persons on this mission; and they actually

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\* Retrospect, p. 52.

appointed Mr. Brown, son of the late Rev. John Brown of Haddington, to accompany Mr. Morrison ; but he declined the appointment, and subsequently resigned his connexion with the society altogether. The Directors applied also to the Rev. Dr. Vanderkemp, to leave Africa and proceed to China, to take the superintendence of the mission, and give to its members the benefit of his experience ; but this also failed. Other attempts were equally unsuccessful. The wisdom of Divine Providence is, however, strikingly manifest in the affair ; for the residence of even two persons would have scarcely been practicable at that period ; indeed, it was by a series of remarkable interpositions that Mr. Morrison's continuance was afterwards secured. It was also intended to have sent the missionaries, in the first instance, to Penang, or Prince of Wales's Island ; but this, too, the Directors saw reason to alter, and Mr. M. was ultimately appointed alone, and sent to Canton ; the non-appointment of a second missionary, however, arose simply from there being no suitable offer of service.

Mr. Morrison was anxious to have formed for himself a companion and fellow-labourer in his friend Clunie ; and addressed him several times, urgently and affectionately, on the subject. Mr. C. was not disinclined to the service, but was prevented by what appeared to him imperative duty at home. These letters exhibit the views and feelings of Mr. M. at this important crisis of his life : the following extracts are, therefore, here presented :—

“ October, 1804.—I wish I could persuade you to accompany me. Take into account the three hundred and fifty millions of souls in China, who have not the means of knowing Jesus Christ our Saviour. Think seriously of your obligations to Jesus. Pray

the matter over before God, and send me, as soon as is proper, the result."

On the 18th Nov. he thus writes:—"The undertaking is arduous, my brother; and I seriously entreat you to count the cost. Many amongst the Chinese are highly refined and well-informed; they will not be beneath us, but superior. The Romish missionaries will be our bitterest foes, if the Lord do not, in a particular manner, work upon their hearts, as he has done on the hearts of his people, again and again; and if the Romish missionaries be our foes, they will be foes that are far superior: aged, venerable, and learned men. These difficulties, laying aside the one of learning the language, and others that might be mentioned, seem to me very great. If we go, my brother, we must have the sentence of death in ourselves; not to trust in ourselves, but in the living God. The goodness of the cause, the omnipotent power of Jesus Christ, and firm trust in his promised presence, must support and encourage us. The claims of Jesus of Nazareth are good. Remember, Jesus saves from hell; is now interceding for us, can make us more than sufficient for our mission; and if we be faithful unto death, he will give us a crown of life, and a place, if not with Paul, with Brainerd, or Elliot, his faithful missionaries. Were we to lay aside these considerations, there is enough in the miserable state of the heathen to excite us to action. Let Owen's advice on his dying bed sound in your ears and mine,—'do all you can for Christ.' This was uttered to a friend, who stood at his bed-side, just before his departure, by an amiable youth who was a student at Gosport, but who was early summoned away by him who said, 'it is well that it was in thine heart.'" He died in Mr. M.'s arms.

In a letter dated March 24, 1805, he thus writes:—  
“I pray God that he may pour into my soul, in rich abundance, the daily washing of regeneration, and the renewing of the Holy Ghost. The gifts of the Holy Spirit, my brother, are radical qualifications in a minister, and in a missionary. O that you and I may be blessed with large measures of them! Let us keep in sight, my brother, our obligations to God our Saviour, who has redeemed us from the lowest hell, for a short term of service, and an ineffably glorious reward of grace in the kingdom of heaven; animated by the prospect, let us spend and be spent for the sake of our Lord Jesus. ‘Beloved, I wish that thou mayest prosper and be in health, even as thy soul prospereth.’ Pray God to make me a good man, and a good missionary.”

And again, “May 30th:—Attend, my dear brother, very particularly to the state of your own soul. Instead of saying ‘pray much,’ as I was just about to say, be very careful that your prayers be spiritual, from the heart; live by faith on Jesus Christ. I would add, I mean examine yourself much on this point; for there is much danger of our—those of us whose concern it is constantly to attend to religious matters—I say there is much danger of our doing things, praying, and exhorting, and reading, &c., as matters of course, without entering into their spirituality, and seriousness. Allow me to say, not because I am your master, but because I love you, study gravity, humility, and benevolence of deportment. Consider, we profess to be the messengers of Jesus Christ to the children of God, and to sinful, guilty man; let us always be grave and serious. You and I are young, and know but little; let us be humble, considering others better than ourselves. We are the

followers of Christ, and therefore should wish well to all, ever pleasing them for their good to edification."

The same spirit of fervent piety and prudent zeal breathes in the following letter to his father, dated Dec. 25, 1804.—"I believe that you cease not to pray for me. To remember me at a throne of grace, is the best remembrance. I am sorry I have not your letter by me while I write; as I cannot, therefore, answer it so particularly as I could wish. I recollect you asked me to let you know when it was likely I should leave this country; but that is a question I cannot solve. I have not been able to obtain any information on that head: indeed, it is a question the Directors themselves cannot answer, for they have not yet obtained missionaries to engage in the mission to China. I shall feel it my duty, as well as a pleasure, to send you the earliest information respecting it. It may be, my dear father, that I shall never be any thing more than a missionary student. You have doubtless heard of the sudden death of Mr. Owen, a fellow-student of mine: he died in my arms after not more than two hours' illness. It was a loud call to me to be ready for death.

"I was happy to have a few lines from H.; she told me she was a poor sinner: I pray that she may act as a poor sinner ought to do—'fly for refuge and lay hold on the hope set before her in the gospel.' I hope that I shall see her, my father and mother, and other sisters and brothers. Should it be the case, I hope I shall find her walking in the ways of God, and loving Jesus Christ the Saviour.

"In your prayers to God for me, father, wrestle with him to make me a faithful and devoted missionary; and that I may have grace given me to deal

honestly with my own soul. My kind love to my brother T. and sister A.: I hope, when I shall see them, to find them living together as ‘fellow-heirs of the grace of life,’ and training up their little ones in the ‘nurture and admonition of the Lord.’ I had a letter, a few days ago, from my brother James: he and sister E., with the children, were then well. We have received two new missionaries since Mr. Owen’s death; one of them is a Scotchman, and is going soon, if spared, to Russia, with a number of families, who, supported by the Russian government, are to form a settlement on the Wolga. I enjoy good health, but not much spirits. Wherever I go, the people think I am unwell. I have much reason to bless God for his guardian care, since I left my father’s house; and, in the prospect of taking farewell of you all, my support is in a firm dependence on the guidance and direction of the same good hand. The hand of God is directed by infinite wisdom, and possesses almighty power. Let us ever recollect that we are immortal. Earth, is the scene of suffering and of labour—heaven, of rest and enjoyment. My love to C——t: I expect a letter from him for my new year’s gift.”

During the year 1805, Mr. M. made occasional notes in his diary; one or two of which are inserted to show how narrowly he watched over the state of his own heart, and how anxious he was to have his mind fully occupied in preparation for his great work.

“February 23.—At the close of another week I have to record the goodness of God to me, both in providence and in grace. The Lord is preserving me in health, and enabling me to follow my studies with some degree of vigour. He has given me some expe-

rience of pardoning mercy. By reason of sin, I loathe myself in dust and ashes, and fly to the peace-speaking blood of Christ, to receive the forgiveness of it.

“I wish it were engraven on my mind, as with a pen of iron, that nothing without study and reflection can fill the mind. When I look back on the past week, I can scarcely tell what I have been doing; I seem to myself to be better able to tell what I have not done.

1. I have paid some attention to church government. It seems to me, so far as I have examined as yet, that the term church is never applied to more communities than one. I have not examined thoroughly the claims of the Episcopalian body; I have to charge myself with slothfulness of mind, in not pursuing the inquiry with sufficient vigour.
2. The history of the Secession has also engaged my attention this week. It appears to me that there was a great deal of pride and selfishness in it, and that Erskine and the three that were with him, lost sight of the grievances which they had before complained of, and put something else in their place.
3. I paid some little attention also to the Roman controversy.
4. I attended to the distinction between the covenant of redemption and the covenant of grace (I have not made up my mind with respect to them), and, to the wisdom and goodness of God in redemption (Mr. Bogue’s Lectures on the subject are excellent); I pray that I may see them, and delight in the study of them. I have attended also to Assurance, to the Trinity, and to the Divinity of Christ. Theology opens a wide field. It is my business to be familiar with it.
5. —’s account of China has had some attention. There seems to me to be much uninteresting matter in it. Little can be derived from every petty circumstance that took place on their voyage, and in their journey through China.



I have not attended, 1. To Geography in general. I have not sought out the state and the opinions of different nations. 2. I have not attended to History. 3. Nor to Medicine. 4. Nor to Natural Philosophy. 5. Nor to Language. 6. Nor to Mathematics. 7. Nor to Sermonizing. I praise the Lord for what I have done, and ask his presence and his blessing on the morrow. Amen."

In the month of May, 1805, he visited London, in company with his tutor and his missionary brethren then at Gosport, to attend the annual services of the Missionary Society, and other meetings of similar character and object, held at that season. Whilst in town, he wrote to his brother, chiefly, it would seem, to reconcile him to his missionary engagement;—an extract may be given; it is another specimen of his entire devotedness.

"I was very sorry to see in your last letter, that you are not yet reconciled to my leaving this country in the cause which I have espoused. I know not what to say. What can I say more than I have said? Do, I pray you, recollect our obligations to the Lord Jesus, and say whether or not my serving him thirty or forty years in any way, however difficult, be too much. I know you do not think this. I believe it is your kind regard for me that leads you to wish my stay. But do not indulge it so as to forbid me. The time of my leaving is altogether uncertain. I was this morning with the Directors in London, and from them I learnt that I should (if the Lord spare me) attend to medicine, &c., either in London or Edinburgh, as I wrote to you. This will not take place till next session, which commences in October; so that I cannot leave the country till next year, at the soonest. I hope, my dear brother,

that you will be more and more reconciled to it. The cause is good; I am only sorry that I cannot do more in it."

He added, at the close, a few lines to his father:—"My situation is at present tolerably comfortable; and I still have the prospect of going to China. The society has not yet obtained any missionaries to accompany me, which is another hinderance to determining the time. Labouring under consciousness of many defects, many sins, but looking to Jesus, relying on him, and desiring to serve him, I subscribe myself your affectionate son.

"P. S. The missionary meetings, which have been highly encouraging and edifying, closed with the Communion, last evening, at Spa-fields chapel."

On his return to Gosport, he made the following entry in his Journal:—"May 25.—Yesterday evening I returned from London, whither I had been at the Missionary meetings. On the whole, I was comfortable, and I think I can say that I learned more of my own ignorance, the small attainments I have made in divine things, the necessity which there is for more close application. I pray the Lord to give me more grace, and to strengthen me for the work to which he has called me."

Mr. M. continued to prosecute his studies at Gosport, until the month of August 1805, when he returned to London, in order to obtain some knowledge of Medicine and Astronomy, which, it was hoped, might prove useful to him in his mission; and to acquire as much of the Chinese language as should be found possible in this country. He accordingly attended the lectures of the late Dr. Blair, on Medicine, and under his direction walked St. Bartholomew's

hospital. Having also obtained an introduction to the late Dr. Hutton of Greenwich, he pursued with his usual ardour the study of Astronomy. He resided at this period with Mr. Smith of Bishopsgate Street. From thence he was accustomed to walk to the Observatory—(he afterwards lived at Greenwich),—himself carrying the necessary mathematical instruments for observations. He invariably read the whole of the way. For this, his great power of abstraction, whilst either reading or thinking, eminently qualified him; and as he afterwards said, it was, in him, “no affectation of zeal.” Besides these engagements, he was also employed in studying the Chinese language with Yong-Sam-Tak, a native of some education, who will be often mentioned in his journals and letters. He was introduced to this young foreigner through the influence of Dr. Moseley of Clapham; from him he obtained his first insight into the Chinese language; and in him he found a specimen of that proud and domineering temper for which his nation is so proverbial. To this, however, he tried patiently to submit, for the sake of his great object. On one occasion Mr. M. threw a piece of paper into the fire on which his teacher had written some characters after having committed them to memory; but such was Sam’s indignation, that for three days after he refused to give a lesson to his pupil, who, to avoid a similar offence, wrote the characters on a plate of tin, from which he could efface them, when done with. After he had acquired the mode of writing Chinese, and some degree of familiarity with the characters, he commenced the transcription of the Chinese MS. in the British Museum, which has been already mentioned, containing a Harmony of the Gospels, the Acts of the Apostles, and all the Pauline Epistles, except that

to the Hebrews; and also a MS. Latin and Chinese Dictionary, which were lent to him by the Royal Society. By indefatigable diligence he accomplished both these tasks in a few months. These various studies he continued to pursue, until the time of his departure in January 1807; and in addition to them all, he found opportunity for frequent preaching, and for numerous efforts of Christian mercy. Speaking of his endeavours to prepare himself for his work, Dr. Milne says, "what was acquired of the language, proved afterwards of very trifling utility. The Dictionary, and the Harmony of the Gospel, were more useful. These were originally the work of some of the Romish missionaries in China. By what individuals, or at what time, these works were compiled, has not been ascertained; but Providence had preserved them to be useful, and the just merit of their authors will doubtless one day be reckoned to them."

It has been stated that Mr. Morrison resided at this time in the family of Mr. Smith. Mrs. S., an estimable Christian woman, endeared by her kindness to many missionaries, became warmly attached to Mr. M. on account of his sterling character, and was afterwards one of his most regular and confidential correspondents. She still survives; and from her recollections, the following particulars, respecting the habits and engagements of Mr. M. at this period, are gathered.

His strict economy of time was remarkable. He rose very early, and every moment of time that was not devoted to study, he improved in communicating knowledge to any who happened to be within the range of his influence. A female domestic in the family was, by his instruction, brought to a saving acquaintance with the gospel of Christ, and shortly afterwards died, rejoicing in hope of eternal life. In-

stead of resorting to the social circle for relaxation, after close study through the day, he frequently walked several miles to visit the poor and the afflicted, and to hear children repeat hymns and portions of Scripture which he had given them to learn. It is but lately that one of the latter individuals told the writer, that all the religious instruction she ever received was from Dr. Morrison; and although so long ago, she still remembers his instructions, and is often consoled by repeating the hymns which she then learned.

Mr. M. was accustomed to retire at noon for private prayer; and, as it was his practice to pray audibly, whenever circumstances would permit, it sometimes happened that he was overheard. The friend above mentioned, discovered his practice, and would sometimes kneel at his study door, to listen, and she testifies to the strains of devotional fervour in which he was wont to commune with heaven, as strikingly indicative of his eminent piety. He continued this practice during his whole life, and numerous individuals in the gayer circles of society, with which he was more or less called to associate in after years, have thereby had their attention arrested, and their minds impressed with the reality and vital importance of religion.

The subjoined extracts from his Diary and letters render him again his own biographer. They are blended in the order of their dates.

“August 13.—The work before me, my dear father, is very arduous, but my hope is in the arm of God. If I take the Chinese I am now with as a specimen of their disposition, it is a very bad one. He is obstinate, jealous, and averse to speak of the

things of God.\* He says, ‘my country not custom to talky of God’s business.’ I should be very happy if you will be so kind as favour me with some account of the state of religion in Mr. Hutton’s congregation, and in the town in general. I conceive there is much need of what is more frequent here; I mean, pious young men going out into the villages on the Lord’s day, to instruct the children and preach the word of life to the poor cottagers. My love to brother Thomas, sisters Ann and Hannah, with the little folks. I have not yet got any companion to go with me; but I understand there are to be three or four in the mission. My love to my mother-in-law; I hope the Lord will bless her and do her good.

“August 25.—You seem anxious to know how — is going on now. I suppose that, with respect to his disposition, he is much the same. He is diligent, I believe, in his business. I call as frequently as I can, and endeavour to stir up his mind to a concern about the salvation of his soul; but it grieves me to have it to say, that, hitherto, all my endeavours have been ineffectual. When I asked him, a day or two ago, if he had gone to chapel since I was in town last, he said he had not heard any one preach since he had heard me, and would assign no reason why; indeed, he seems quite regardless of every thing that is serious. I wish you to pray that God may be found of him, though he seeks him not. My nephew James comes to me every morning, and receives what little instruction and assistance I can find time to give

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\* This individual was won over by the kind and conciliating manners of his pupil, not only to read the Scriptures with him, but also to be present at family worship—an exercise which he at first treated with scorn. In after life he obtained a good situation from one of the Hong merchants, through the influence of Mr. M.

him, which is indeed very little; for my time is more than fully occupied, partly by attention to the Chinese language, and partly to medicine and occasional preaching. I was sorry to find by my brother's last letter that you have for the last few weeks been much indisposed. I hope the Lord will sanctify your frequent indispositions; and also enable you to bear them with humble resignation to the will of God.

October 25.—In his diary he thus writes:—"I think I left Gosport on the 4th of August. After my arrival in London, I was exceedingly busy; running from one place to another, and attending to medicine, and the Chinese language. The Lord, in much mercy, granted me health and strength to go on in the good work. On the 8th of October, Yong-Sam-Tak came to live with me, to teach me the Chinese language, in which I am daily making a little progress. I expect Mr. William Brown, from Scotland, in a few days to assist me. I pray that the Lord may make his coming a means of doing much good. I greatly fear that I am expecting too much from him, and not enough from God. Since my arrival in town, I mourn that I have not felt sufficiently my dependence on God, and the absolute necessity of his blessing to give effect to my labours. O Lord, forgive me, and in mercy grant me that which I have not been solicitous enough to obtain.

"October 26.—Because of unbelief, they were broken off, and thou standest by faith: be not high-minded, but fear.

"November 5.—Yong-Sam asked, this evening, if Jesus were a man or a woman. He said that he had seen some kind of figure of a woman in his own country. I cannot determine what he alludes to. He says he has often heard that God has no temper, that

he is not angry—that God does not send evil on man—that if there be a storm, or a famine, it is not God who sends it. He says it is folly to pray without using the means—that it is man who makes his heart good. He seems quite fond of talking of God as the great Governor of the universe. I endeavoured to talk of God's creating the heart, and how ungrateful it was not to love him. O that the Lord may open his heart to receive the truth as it is in Jesus!

“Nov. 28.—Mr. Brown is now arrived. I will put down the day. I hope the Lord will bless our society, and our mutual exercises. I pray that he may give me grace and wisdom to behave with kindness and affection, as to my brother in Christ. O that the Lord may go with us; give us his presence, or send us not up hence. O may the power of the Spirit rest upon us in a holy prudence. Since brother Brown arrived, the character of my studies is entirely changed. I have forsaken medicine, and have to attend to the mathematics and to astronomy.

“Dec. 9.—Psa. i. 2. ‘O that the Lord may incline my heart unto his testimonies.’ I am ashamed when I see how diligent Yong-Sam is in reading the books of Kung-foo-size (Confucius), and how little I read the Holy Scriptures, the book of God.”

Dec. 31, he thus writes to Mrs. S.:—“I feel myself under very great obligations to you, for your great kindness, not only to myself, but to the dear little boy also, whom I wish to serve. If you please, I will ask my sister to see you. I feel much for her, and should be very happy that you should know her, and she you. And you will, I hope, make it your study to assist her in spiritual things. O, the value of the soul! May the Lord enable us all to estimate its value aright. I have this evening, at the close of another year, been



endeavouring to look at eternity seriously; and, in truth, I shook while I gazed upon the unknown state. When I looked forward to the dissolution of my body, to the day of judgment, and, onward still, to eternal ages—listened to the groans of the damned, and the songs of the redeemed, I need not say how great must have been my terror but for hope in Jesus. Jesus Christ! Jesus Christ! He is our fore-runner; he has gone to prepare mansions for us, and because he lives, we hope to live also.”

To his brother he thus writes, Jan. 3, 1806:—“ I hope, my dear brother, that you are going onward in the narrow way, with your face Zion-ward; and that sister M. feels interested deeply in seeking the remission of sins through our Lord Jesus Christ. When we look back on the sins of our youth, what abundant reason have we to blush—to be ashamed and confounded—and, humbled in the dust, to cry, ‘ Lord, remember them not against me.’ The years that roll on and pass away remind us that eternity—eternity is approaching. O! who knows, or who feels, the full force and meaning of the word eternity? Who ever weighed the two extremes, ‘ everlasting punishment’ and ‘ life eternal?’ If united to Jesus, we are safe; thereby shall we have a right to enter into the city of our God, and take up our everlasting abode with him. My love to my niece H. I promise myself much pleasure, if the Lord shall spare us, when I go down to Newcastle, in witnessing her good behaviour and progress in knowledge. I shall expect a good many hymns, and questions, and texts, &c. &c. Her cousin James S. comes to see me every morning, and to say his questions and spelling to Mrs. M.”

On the 6th of March, addressing his father, he says:—“ I sit down for a moment to drop you a line,

to say that the Lord has blessed me in an abundant manner, and has, I firmly believe, sent many blessings in answer to your prayers, and the prayers of my dear relatives and friends. Continue to pray that the Lord may confer upon me, in rich abundance, gifts suitable to the missionary work. Ask of him in my behalf a deadness to this present evil world, and an eminent degree of devotedness to the cause of Christ."

At the same date, he thus addresses his sister:—"Dear H., permit me again to remind you, and whilst I remind you I would remind myself, of the infinite importance of spiritual and eternal things. Think how sad our estate by nature was, when nothing less than the death of our Lord Jesus could help us, could save us. How great his love was, and yet is; for he now lives to make intercession for all his followers, and he will come again and receive us to himself. Hannah, endeavour to think of death as near; try to look forward to eternity. Think, is there no heaven to make you happy? Do you delight in God's people, in God himself, in praising and blessing him? Do you delight in our Lord Jesus? Because you know, from the Holy Scriptures, that such exercises as these are, will be the exercises of heaven. How do you like these? If you do not, heaven would not be heaven to you. Give my love to our cousins and to sister Ann. Does nephew James endeavour to retain his questions in the shorter catechism? You would find a deal of information, if you also would look them over, and endeavour to understand them. One thing, you know, is needful, in preference to every thing beside—an interest in our Lord Jesus, by faith in him, which will be accompanied by love and obedience."

March 9, he thus wrote to his brother:—"I have this evening been preaching to some black people, who are gathered together and formed into a society by some devoted Christians among us. The wife of one of the most serious died last week ; and the sermon had a reference to the occasion: 'Be ye also ready, for in such an hour as ye think not the Son of Man cometh.' There was present a black soldier, who plays on the cymbals, and who, our friends hope, is a truly gracious man. Thus, you see that out of every kindred, people, and tongue, the Lord gathers his people. Brother J. and Allen Aken were present. Allen, I am sorry to have it to say, lives yet in the neglect of the ordinances. O how fearful is backsliding! the Lord keep us firm. May we hold fast our profession without wavering. Allow me to say a few words to sister Ann.

"I am very anxious that you should experience much of your need of the Saviour Jesus, and much of the happiness that results from an interest in him. Have you, with all seriousness, considered your unhappy situation as a sinful woman, as by nature a child of wrath, an heir of hell? And, feeling yourself thus, have you fled for refuge to Jesus? Happy shall I be, if you answer, with Christian simplicity and sincerity, in the affirmative. O be earnest in prayer to the Lord for his Holy Spirit, to teach you savingly, and to profit. My love to cousin H.: I was happy to see her write so well; I hope that she will be very humble. Tell her, from me, that she has good abilities, but she must not be proud; she has nothing but what the Lord has given her, and she must be thankful: God has given her a father and mother, and mistress, who all took much care of her. Farewell, my dear brother and sister. May you live together as

fellow-heirs of the grace of life, that your prayers be not hindered."

In his diary, March 16, we find the following memoranda:—"I am quite overpowered by having more to attend to than I am capable of. I am daily making resolutions, and daily breaking them. I am disposed to think that my pride, or ambition, or whatever name I give that desire to excel, to be paramount; and this, I feel, gives me much uneasiness, and hinders that grateful sense of the Lord's kindness which I ought at all times to possess. I have determined again and again to write my diary; but one thing after another has interfered, which has made it impracticable. I see the utility of what I formerly wrote, and I think if I possibly could continue it, it would be of use to me, should the Lord spare me. I wish much to write an account of myself, for the purpose of bringing the Lord's dealings with me afresh to my recollection. I have at present to attend to natural philosophy and astronomy, but I feel a great reluctance, as it draws my attention from the great things of God. As a 'man of God,' I ought to give myself much to reading, meditation, and prayer. I am disposed to regret that I undertook those things which I have undertaken. I feel much desire to give myself to the study of the Holy Scriptures and the Chinese, for the heathen. My life I am inclined to think little of; but, should it be spared, I wish to spend it to good purpose. O Lord, direct me in this matter, and order events so as shall be most for thy glory, and for the good of precious souls. I desire to labour night and day, and to deny myself, that I may not be chargeable to the Lord's people. I am greatly afraid of entangling myself with these things in such a way as to hinder me in the good work to which I have set my hand.

“March 29.—I have spent the most of the week in reading Chinese, and have pursued my mathematical studies.”

“April 1.—Spent about three hours this evening with two Baptist missionaries, who are about to go out to India—Robinson and Chater. Captain Wickes, Mr. —, and others were present; and I felt much comfort in approaching God in prayer. O that I were duly thankful to the Lord for the opportunities of drawing near to him, and more happy in the prospect of heaven. O Lord, bless me abundantly.”

“April 10.—This evening Mr. Brown put a paper into my hand stating, that ten days ago he had sent a letter to Mr. Burder, informing him that he could not accompany me to China. I am exceedingly sorry that it is so. I pray that I may not discover an improper temper respecting it, but may commit my way to the Lord. May I learn from it to shun every thing that would irritate, and with meekness and humility commit my way to Him who has led me since I left my father's house. I pray that my brother may be blessed abundantly in soul and in body, and may be blessed as a servant of the Lord Jesus.”

From a letter to Mr. S., dated May 29, the following extract is taken:—“May the Lord Jesus accept me as his servant, then shall the kindness of his people towards me be esteemed and rewarded as done to himself. I have received an invitation from a minister at Newcastle, where my father lives, to preach a quarterly sermon in behalf of a Society for the Sick and Friendless Poor, on the first Lord's day in August. A gentleman who heard me in town, carried down a favourable report to the society. I am overwhelmed at the goodness of God my Saviour, that he shows me any favour in the sight of his people, when I consider how

vile and worthless I am. I hope it is not affectation. I am, before God, one of the most vile and worthless of the human race. O! the boundless riches of redeeming grace and love. JESUS is worthy! and here—here—here, I place my trust. ‘God be merciful to me a sinner!’ I am grieving daily on account of my sloth in the service of so good a Master, and so great a work. ‘My leanness, my leanness; woe unto me.’”

He visited Newcastle accordingly; and whilst there, addressed the same friend as follows:—“July 28. On the evening of the day that I left your house, I obtained a vessel going down to Newcastle, and arrived early on Saturday morning. My dear relatives were all tolerably well. Many of my acquaintances had departed this life, of whom I had not heard before. Many, I fear, were unprepared to enter into the presence of their Judge: two have destroyed themselves! When we endeavour to realize the awful state of the greater part of the human race, how high should our gratitude rise to God our Saviour for his distinguishing love towards us! As you often have said, ‘O why was I a guest!’

“On Lord’s day, I preached in the afternoon and evening. I hope the Lord did assist me. I had not time to be afraid. I scarcely knew where I was, though my relatives and friends were around me. They wept for joy, and also for fear lest I should stumble. They are in general excessively fond and kind. I tremble about leaving my father, and other relatives, the idea of its being the last time, grieves them much. I purpose leaving immediately after the second Sabbath in August. Mr. Haldane from Scotland is here to introduce his preachers. I have been in some of the villages, and dispersed most of my tracts. They

were very acceptable. I pray for the blessing of God on them. On Saturday, Mr. Ballantine (Mr. Haldane's preacher) and I intend to go up to a large manufactory of smiths. He will preach in the open air; I don't know if I should have courage enough. To-morrow evening, if spared, I shall preach to some men on the river, who are called keel-men; and on Lord's day next, three times; in the evening for the Friendless Poor."

Aug. 24, he thus proceeds in his diary:—"I left Greenwich on the 15th of last month, and returned after seeing my relatives at Newcastle, besides visiting Edinburgh and Glasgow, on the 16th of this month. I bless God for the kindness and love that were shown towards me. I was a fortnight among my relatives and friends, and preached among them thirteen times. Since my return I have at seasons been low-spirited. How evidently does it appear, from the fourth chapter of Nehemiah, that God chooses the 'things which are despised,' to do his work; and that it is suitable for all that build the temple of the Lord, or the walls of the spiritual Jerusalem, to have a strong confidence in God. O Lord, give me 'a mind to work.' Neh. iv. 6. When enemies assail us, prayer to God and watching must go together, ver. 9."

"Oct. 12.—To-day I preached at Mr. Beck's. Sam-Tak and Mr. S—— were there. I expounded the fifth chapter of Daniel, and the epistle to Philemon. I have yet to lament before God the prevalence of iniquity. O! how often do mine 'iniquities prevail against me.' O! that I may learn, like Daniel, to regard the law of my God, to give myself entirely to him, and without any reserve to devote myself to his blessed service."

On the 23rd of October, he wrote to his father,

announcing the arrangements then made as to his destination.

“I met the Directors on Tuesday last ; when it was agreed by the Committee that I should proceed by the first conveyance to Madras ; thence pass on to Malacca ; there leave my luggage, and pay a visit to Canton, to see whether or not I could settle there. If I can, I shall send to Malacca for my books ; but if not, I shall return and take up my residence at Malacca, where there are a few thousands of Chinese, and where I shall endeavour to learn the language ; and also, as soon as I can, preach the gospel to the Malays. Such is at present the state of the affair. In all probability Sam will go with me. The time of leaving remains quite uncertain, as it depends on an opportunity which may occur in a month, or not till three or four months hence. I pray, my dear father, that we may always be enabled to keep our attention fixed upon the record of God, in the Holy Scriptures, chiefly respecting sin, the Saviour, heaven, and hell. O how solemn and important are the truths of the Bible ! I desire to be grateful to God for the unwearied supplications of a tender father at a throne of grace. I, with my brothers and sisters, have been the child of many prayers. I trust, my dear father, that you esteem it a higher honour to have a son the servant of Christ, than to have him in any station of worldly honour or emolument. O that Jesus may acknowledge me as his servant, and at last give me a crown of life ; and that he may enable you with cheerfulness to resign me to his service. My love to mother and sister Hannah. I hope sister Ann’s indisposition will be sanctified to her ; and that she is now quite recovered. I am in tolerably good health, and seem willing to follow the Lamb whithersoever he goes. My love to brother T.



and to Cuthbert. I hope to hear from him soon. I am happy that my brother resigns me so willingly. Let me hear from you."

And again on December 23, he thus wrote to his brother Thomas:—"I hoped, when I wrote to you last, that ere this time I should have been on my way to China. It was fully the intention of our friends that it should have been so; but owing to the indisposition of Messrs. Hardcastle and Cowie, the necessary steps were delayed; and at present, the affairs of the continent press so heavily on Mr. Cowie, that he is unable to attend to any thing besides. You must understand that none of our missionaries can go out to India in any English vessel, without the express leave of the East India Company. Their leave was solicited for the Baptist missionaries, who are now at Serampore, near Calcutta, and they refused it. Our missionaries, who are in India, went out in foreign neutral vessels. Our society never asked their leave, but now think of doing it for me. In this case I shall sail at all events in the beginning of March; if not, there is a possibility that I shall not leave the country this season; so uncertain is every thing future relative to the present life. However, I shall be careful to send down the earliest notice when there is a probability of my leaving. I have now removed to town from Greenwich, and am occupied in the study of the Chinese language, connected with theological and Biblical studies. Without affectation, my dear brother, I have, as you observe, entered on a great work; I feel, ere I proceed farther, its pressure. You are concerned for me. Well, be more so, and let that concern lead you to him who can help, even to the God of salvation. 'Tis he that must convert the heathen. I arrogate not to myself this work;

I go forward as his unworthy servant, to testify the gospel of the grace of God; being persuaded that the gospel is the wisdom of God, and the power of God, to all them that believe. As to my being alone, which my father has mentioned, and also in your letter it was noticed, it is, confessedly, not so comfortable; it makes the task the more difficult; but, I say the truth, I am not under great apprehensions on that score. My fears relate to the difficulty of living above the world, living only to God, and not seeking myself. I am afraid lest, peradventure, after having preached to others, I myself should be a castaway. A missionary should be eminently a man of God."

His diary for the year 1806 thus closes:—

"Dec. 31.—By the good hand of God upon me, I am brought to the last day of another year. I have looked over what I have written in this year's diary. O! how much is there to be thankful for, and how much to be humbled for. Mr. Brown came and joined me in my studies, and has taken his leave. During the whole year, I have been lamenting an evil heart of unbelief; and I seem at this day in the same situation. I hoped ere this time to have been on my way to China. The work appears increasingly arduous. I have read this morning in the 103rd Psalm what I take for my comfort, 'the Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.' I this day again yield myself into the hand of the Lord my God. 'The Lord reigneth.'"

These extracts have been left, as they may be justly left, to produce their own unaided impression concerning the character and pious zeal of the writer. In every relation he appears the same disinterested and devout man; whilst his habits of activity, and diligence, and perseverance, will doubtless surprise many.

Having visited his friends at Newcastle, on his return to London he found himself fully occupied with the arrangements for his departure. At this period "strong prejudices existed in England, and in all parts of India where the British influence extended, against missionary exertions." Permission to settle in those quarters could not be obtained; and it became necessary to convey the missionaries to their destination by an indirect course, whilst it remained a question whether, on their arrival, they would be allowed to remain. A passage was accordingly taken for Mr. M. and two of his fellow-students, Messrs. Gordon and Lee, with their wives, in the ship *Remittance*, to New York; whence he was to proceed to Canton direct, or by way of India, as circumstances might determine. With the record of this arrangement he commenced his journal for 1807.

"January 2.—It was decided this day that I should leave the country by the first conveyance, which will in all probability be the 18th instant, going to Canton, by the way of America. It is agreed that my ordination should be next Thursday. This is one of the most important periods of my life. O Lord, 'except thy presence go with me, carry me not up hence. May the blessing of God Almighty accompany me. May the angel of his presence go before me. I feel not much cast down. I endeavoured this evening to recollect some of the promises on which I hope. 'Fear not, for I am with thee,' came into my mind; and again, 'fear not, thou worm Jacob.' I hope to be enabled to lean always and only on the arm of God; none else can hold me up."

Mr. M.'s ordination took place at the Scots church, Swallow Street, on Thursday evening, January 8th,

in connexion with Messrs. Gordon and Lee. "The service was introduced by the Rev. T. Townsend, with prayer, reading the Scriptures, and exhortation. Several questions were proposed to each of the missionaries, by the Rev. George Burder; and a profession of the great doctrines which they were to teach the heathen, was made by them. After which, solemn prayer was offered to God on their behalf, by the Rev. A. Waugh, accompanied by imposition of hands. The Rev. Dr. Nicol then delivered to the missionaries a serious and affectionate charge, grounded on Acts xx. 17—27; and the Rev. C. Buck concluded with prayer." Many, to this day, remember, with gratitude, the powerful impression made on that memorable occasion; not more by the addresses and prayers of the men of God since gathered to their fathers, than by the simple, unadorned appeals of a devoted youth of twenty-four, giving himself up as a living sacrifice to the service and faith of the Gentiles. His diary supplies the following record of the interesting transaction:—

"A day never to be forgotten! I was this evening solemnly ordained to the ministry of the Gospel among the heathen. Mr. Waugh prayed the Ordination Prayer, and Mr. Nicol gave the Charge; for which see my papers. [These papers have not been found.] O! that the engagements of this evening may be sanctioned in heaven; that the Holy Spirit may separate me to the work of the ministry of the gospel among the heathen. O! that the instructions, which I this night attended to, may be impressed on my heart and conscience. Brothers Lee and Gordon were ordained with me to the same important and delightful work. I have now to buckle on my armour. O! to be enabled 'to deny myself, to take up my cross,' and to follow the Lamb fully!"

On the 26th of the same month, Mr. M. took leave of the Directors of the Missionary Society. The Rev. A. Waugh, his beloved pastor and faithful and affectionate friend, addressed him on the occasion in a most kind and touching manner; and the Rev. J. Clayton, junr., commended him to God in prayer.

Before his departure, the society addressed to him a letter of general instructions, and another of Christian counsel. They are officially signed; but are understood to have proceeded from the pen of Mr. Waugh. "They are here inserted," says Dr. Milne, who has preserved them in his Retrospect;—"the former, because it expresses, in their own words, the views which the Directors had of the mission they were undertaking, and of the agent they were employing in the work; and the latter, because it displays the pious solicitude which these venerable ministers and zealous disciples of Christ felt to preserve, in the mind of him whom they were sending forth, a deep and lasting impression of the sacred importance of his office."

"LETTER OF GENERAL INSTRUCTIONS.

"DEAR FRIEND,

"London, January 20, 1807.

"The Directors of the benevolent institution with which you are connected, have great satisfaction in promoting the commendable desire which you have long felt of acquiring a competent acquaintance with the Chinese language. They have observed with pleasure the assiduity and perseverance with which you have improved, for this purpose, the means of instruction which have offered themselves to you in this country, and which they trust will facilitate your progress therein in a great degree, when you enjoy the superior advantages of a residence in a country where it is perfectly understood in its principles, and con-

stantly spoken on all the occurrences of life. Under the uncertainty in which we are, as to the spot where you may reside, it would be highly improper in us to restrict your conduct by any specific instructions. We must necessarily leave you at full liberty to act on every occasion according to the dictates of your own prudence and discretion. And as we know that it will be gratifying to you, wherever Providence may cast your lot, to be useful to those around you, in the communication of valuable knowledge, we hope you will find an opportunity of exercising the profession of a mathematician, and delivering lectures on its various branches; and also of giving instruction in the English language, which must be an attainment of great value to many whose concerns lead them to hold intercourse with our countrymen who statedly reside in China, or occasionally visit that empire.

“We trust that no objection will be made to your continuing in Canton, till you have accomplished your great object of acquiring the language. When this is done, you may, probably, soon afterwards begin to turn this attainment into a direction which may be of extensive use to the world: perhaps you may have the honour of forming a Chinese Dictionary, more comprehensive and correct than any preceding one; or the still greater honour of translating the sacred Scriptures into a language spoken by a third part of the human race. If it should be expedient that you remove from Canton, the place to which you may remove must be decided by your own discretion. If you should call at Prince of Wales’s Island, we trust you will find friends there. If you proceed to Madras, Calcutta, or Surat, you will be among friends, who will embrace you with the most cordial affection, and who will assist your deliberations as to the course most

suitable for you to pursue; or should it happen that you may be induced to visit a place where you may be entirely unknown, we hope the production of this letter, which recognises your connexion with our society, will be useful in inducing some benevolent individuals to interest themselves in your situation, afford you their advice, and advance you such pecuniary aids as you may want, taking your draft on the undersigned treasurer of the society.

“We hope that you will experience all the beneficial effects that can be expected to flow from a course of action which is unblameable, discreet, and conciliating. We confide with much cheerfulness in your conduct as the representative of our institution, the character and reputation of which depend greatly on the disposition and proceedings of the persons to whom its countenance is afforded; and, earnestly recommending you to the care, protection, and guidance of Divine Providence, we remain, with the utmost affection,

“Your sincere friends,

“JOSEPH HARDCASTLE, Treasurer.

“GEORGE BURDER, Secretary.

“To the Rev. Robert Morrison.”

“LETTER OF CHRISTIAN COUNSEL.

“DEAR BROTHER,

“London, January 26, 1807.

“Before we part with you, we wish to suggest to you, in the exercise of paternal affection, some serious counsels on matters which lie very near our hearts, and are closely connected with the honour of your own character, and the success of your mission. We will use great plainness of speech, because we love you, and feel deeply interested in the cause in which you are embarked.

“Attend to the spiritual state of your own soul. You go far hence to the Gentiles, as an ambassador of the Prince of Peace. How inconsistent would it be for an ambassador to be ill-affected in his heart to the prince whom he represents, or indifferent to the interest which he is commissioned to promote! ‘All things are of God,’ says St. Paul, ‘who hath reconciled us to himself, and hath given to us the ministry of reconciliation.’ There you will take notice, that our own reconciliation to God is supposed to precede our commission to fulfil the ministry of reconciliation. What need have we to take care with this apostle, ‘lest that by any means, when we have preached to others, we ourselves should be cast away.’ It is an alarming truth, ‘that many will say, in the day of judgment, Lord, Lord, have we not prophesied in thy name?’ to whom he will profess, ‘I never knew you: depart from me, ye that work iniquity.’ Cherish, therefore, in your own heart, supreme love to the Saviour, whom you recommend to the esteem and confidence of others; and steady elevation of mind to those celestial objects towards which you direct their expectations.

“Implore of God, and cultivate in your own mind, all those ministerial endowments which are necessary to the honourable, and, by the divine blessing, successful discharge of the work in which you are engaged. Jesus Christ, our exalted Master, hath received gifts for men. Go to the throne of grace every morning, and implore of God to bestow on you the gift of knowledge in the mystery of the Gospel—the tongue of the learned, that you may speak a word in season to him that is weary—meekness of spirit for instructing those that oppose themselves, if peradventure God will give them repentance to the acknowledging of the truth—



fidelity of mind, constraining you to declare the whole counsel of God—bowels of compassion for the souls of men, wandering in ignorance, burdened with guilt, sunk in pollution, and exposed to the wrathful displeasure of the Almighty—sincerity of soul, preventing you from walking in craftiness, from handling the word of God deceitfully, or corrupting the truth—supreme love to your adorable Saviour, and his suffering interest in the world, that you may approve yourself a minister of God, in much patience, in afflictions, in necessities, in distresses, in honour, and in dishonour, in evil report, and in good report. In the use of these endowments, and the exercise of these tempers, you bid fair to enjoy inward peace of mind, and an approving conscience, to be venerable in the sight of good men, and glorious in the eyes of the Lord your God.

“Encourage yourself in the Lord your God. Imperfect as we are in ourselves, in every view we are complete in him. He is the glory of our strength. Our sufficiency is of him. He will supply all your need according to his riches in glory by Christ Jesus. Cast all your burden on the Lord, and he will sustain you. As your days are, so shall your strength be. Lean on the Saviour’s promise. It will impart strength to your hand, and courage to your heart.—‘Lo! I am with you always, even unto the end of the world.’

“Signed, on behalf of the Directors,

“JOSEPH HARDCASTLE, Treasurer

“GEORGE BURDER, Secretary.

“To the Rev. Robert Morrison.”

“When the time of his departure from his native shores drew nigh,” says Dr. Clunie, “as I was then at the University of Glasgow, he thus took his affection-

ate leave of me by letter, January, 1807: ‘The period, my dear brother, has now arrived when I must bid again an affectionate, and perhaps a last farewell. Last Thursday evening I was solemnly ordained to the ministry of the Gospel of the Lord Jesus Christ among the heathen. The service was at Swallow Street. Rev. John Townsend opened by prayer and reading the Scriptures; Rev. G. Burder asked the questions; Mr. Waugh offered up the Ordination Prayer; Mr. Nicol gave a Charge, and Mr. Buck closed the service by prayer. It was a very solemn and impressive opportunity. Messrs. Gordon and Lee were ordained with me. We proceed on the 24th instant, in the Remittance, Captain Law, to New York; from thence they take a ship to India, in all probability, to Madras; whilst I alone, in another vessel, sail for Canton. If permitted, I intend to reside there; if not, I shall probably return to Malacca. Such, at present, my dear ——, are my external circumstances and prospects. With regard to success, I am not sanguine, nor am I depressed; I hope—I believe, I may safely take the comfort of our Lord’s words, ‘Lo! I am with you alway, even to the end of the world;’ and with this persuasion, what have I to fear? If Christ be with me, who can be against me? Let me, my brother, have occasionally an interest in your fervent prayers. Pray that I may not think it hard if I fare as well as my Master. Farewell, my dear young brother; the God of peace be with you! My love to my dear brother Hooper.”

On Monday, January 25, he addressed the following letter to one of his sisters.—“I promised in my brother T.’s letter that I should write to you, and now I fulfil my promise.

“I am, my dear H., on the eve of taking a last farewell, in every probability, of relatives, friends, and country. I shall have no tender mother’s care, no sister, no wife, no brother near me, to assist, or counsel, or console me; but my hope is in the sure words of the Lord Jesus Christ, that, leaving all for his sake, I shall have manifold more in this present life, and in the world to come life everlasting. I was going to ask you to pray for me. But let me ask first, with all affectionate concern, do you pray with seriousness and faith for yourself? My dear H., I cannot go without telling you freely my mind, warning you and admonishing you, faithfully and affectionately, to flee from the wrath to come. My dear, dear, dear Hannah, do think of your soul now, set heaven and hell and a dying Saviour before you. My brotherly love to your dear partner: tell him from me these things. Bow down together, and call upon God with tears, and for the sake of Jesus, ask for mercy. I hope to go to-morrow, or Wednesday morning at the latest, to Gravesend, to embark for New York. I am in good health, and am not depressed; I sorrow to leave you all, but I do pray and hope (O God, grant it!) that we shall in a little time be brought to glory everlasting. But, dear sister H., I stand in doubt of you, lest you still be in an unconverted state. Forgive me, forgive me; it is not in harshness, but in love to your precious soul, that I speak. Come to Jesus; come to Jesus. There is nothing worth attending to till that be done. My parting love to father and mother, to brother and sister. I last evening took farewell of the church at Well Street. My brother J. and sisters E. and A. were there, and more of my friends. They came to Mrs. Smith’s this evening, to take leave of me. We have had several meetings for prayer, commending one

another to the mercy and care of God. This afternoon the missionary Directors take farewell of us, and give us a parting address. May the blessing, my dear sister H., in Num. vi. 24, be yours. My love to nephew James and all the children."

The next day (January 26), he took leave of his beloved father in the letter which follows. It is given entire.

"London, January 26, 1807, Tuesday.

"MY DEAR AND AGED FATHER,

"I last evening took a solemn and an affecting leave of my brothers and sisters, Morrison and Scott. It was a trying scene. I pray that the religious exercise and the admonitions that were given, may be of real and lasting use to us all. My brother —— (I mention it because I know that it is a matter which will tend to comfort you) seems somewhat softened and reconciled towards his family—and O that I could also say towards spiritual things!

"Your last letter, dear father, comforted me much. I hope that the Lord Christ will own me as his servant, and that you will have cause to rejoice in his work prospering in my hands. I am persuaded that you will not cease to pray for me. Be comforted in the humble hope that I am serving Jesus, and never think it hard if I fare as he did. 'The disciple is not above his Master, nor the servant above his Lord. It is enough that they be as their Master.' I have much comfort in my brother James. He is not a man of words. He wrote a letter, and put it into my hands, in which he expressed the devout workings of his mind in my behalf, and his thankfulness that God had, in his providence, united us for so long a time. Allow me to state to you what my circumstances are in going out. I have letters of introduction to

a great many Christian friends in New York, who will endeavour to obtain for me a residence in the American factory at Canton. The society puts into my hand £150 in dollars, which I am to keep untouched till I arrive at China, as I have my passage paid. I have, moreover, £20 for current expenses. They give me likewise letters of credit to the amount of £200 on persons at Canton, Malacca, and Prince of Wales's Island. I am instructed to act very much as circumstances may arise, and to provide, either in whole or in part, for myself, if I possibly can. Thus you see that there is not any care wanting, but every precaution that can be is taken. I shall, if spared to arrive in America, be careful to write to you, and I hope that I shall often hear from home. My love to brother T. and sister A. If I can, I will write to him. Farewell, my dear father.

“I am your affectionate and dutiful Son,

“R. MORRISON.”

On the 28th, Mr. M. proceeded to Gravesend, to wait the arrival of the ship in which he was about to sail, and in which he embarked on the 31st. His own journal will, however, best record the facts, while at the same time it discloses the sentiments and feelings with which he entered on his voyage:—

“Gravesend, Wednesday, January 28, 1807.—This is the most important day of my life. I have this morning taken a most painful farewell of my dear friends, and am now waiting for the arrival of a vessel in which I am to sail to New York, and from thence to Canton. I am alone; to go alone;—O that I may not be alone; but that the good hand of my God may be upon me, and the angel of his presence go before me. What is my object in leaving friends and country?

My object was at first, and I trust still is, the glory of God in the salvation of poor sinners. O for faith in God. O for strong confidence in the great and precious promises. I commit to thee, O my God, my aged father, my brother, and my sisters. O be thou present with, bless, and keep them. Enable me to encourage myself in thee, my God.

“Thursday 29th, morning.—O that like ‘Bezaleel’ (Exod. xxxi. 2, 3) I may be called to this work, and ‘filled with the Spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,’ for this great work in which I have engaged. Four o’clock.—I have just read Mrs. ——’s letter, which was not to be opened till I was in the ship; but which request I did not comply with. It is very excellent—O God, my God, to thee I look. Deny me not thy presence, thy blessing. I trust that thou hast led me hitherto. Hear the prayers of my dear, dear friends on my behalf. O keep mine eye single, to the great work which I have undertaken. Grant me an abundant measure of the spirit of Christ Jesus. O God, enable me to remember that I have a battle to fight; a race to run; a work to perform; and an account to give, after I have suffered to the hour of death.

“Friday 30.—I preached last evening at Mr. Kent’s, from John xiv. 1—3,\* to about 150 persons. O that these sayings may cheer my soul ‘in the house of my pilgrimage.’ I do not feel that joy and peace which I know are to be found in believing, or that hungering and thirsting after God. I will this day seek in the

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\* “Let not your hearts be troubled,” &c. This was the subject of the last sermon Dr. M. composed before his entrance unto those mansions, the prospect of which often cheered him in the house of his pilgrimage.

strength of my God.—The ship has not yet arrived, and the morning is very foggy.

“Saturday 31, twelve o’clock.—The ship has just arrived, and we are about to go on board. Mrs. S—— is present. O Lord, again do I pray, ‘Go thou with us.’ Four o’clock.—We have now got under way. Our friends have just left us. Now, Lord, send prosperity. This day is truly most important. I pray for the special assistance of God the Spirit. About eight o’clock, we anchored at the Nore.”

END OF THE SECOND PERIOD. .

## PERIOD III.

FROM HIS EMBARKATION FOR CHINA, TO THE FOUNDATION  
OF THE ANGLO-CHINESE COLLEGE.

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A. D. 1807—1819.

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### SECTION I.

*The Voyage to China, by way of America.*

From Jan. 31, 1807, to Sept. 8, 1807.

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Leaves London for Gravesend.—Last Sermon.—Letter to his Brother—Embarkation and general outline of the Voyage to New York.—Extracts from Journals and Letters.—Storm in the Channel.—Last sight of England.—Tremendous gale in the Atlantic.—Rescue of the crew of the Merchant.—Arrival at New York.—Journal of occurrences in America.—Acquaintance with Mrs. Graham.—Departure from New York.—Separation from his Missionary companions.—Reminiscences by Sigma.—Letter to his brother Thomas.—Voyage to Canton.—Chased by a French ship-of-war.—Crossing the Line.—Providential deliverance.—Arrival at Canton.—Letter to Joseph Hardcastle, Esq.—Ditto to Joseph Reyner, Esq.—Ditto to his Father.

UNDER these circumstances, with such views of the magnitude of his undertaking, and with a simple and entire dependence on the providence and Spirit of God, the first Protestant Missionary to China departed to his work. Many prayers ascended to God on his behalf, the most sanguine of which were probably exceeded in the results of his labours; although it is possible that some persons seem disappointed as to the precise character of the service which God had assigned him.



He left London for Gravesend, on Wednesday, January 28, 1807, accompanied by Mr. and Mrs. Gordon, and Mr. and Mrs. Lee, who were appointed missionaries to India; but they were also obliged to go to their destination by way of America:—the only survivor of that devoted band is Mrs. Lee. This interesting company was attended by many private friends, and also by one of the secretaries of the London Missionary Society. During their detention at Gravesend, Mr. M. preached, at the request of his friend Mrs. Smith, from the text recorded in his journal, John xiv. 1—3; a passage from which she had heard him discourse on a former occasion, and which was the subject of his last sermon on earth, though he was not spared to deliver it. During his detention at Gravesend, the steadfastness of his faith and holy resolution are evinced in the following letter addressed to his brethren:—"My health and spirits are pretty good. I find support in leaning on God. My engagement is truly an arduous one, but faith can make it easy. I hope that the work is the Lord's, and nothing is too hard for him. If the Lord inspired Bezaleel to frame the work of the sanctuary, the earthly tabernacle, how much more will he, I trust, assist me and his other servants to build his spiritual temple. My dear brother, I hope that you will be enabled, by the grace of God, to hold on in the heavenly way; and that you will walk before your family in the fear of God, and command them to follow after you. We have all a warfare to fight, a race to run; courage and diligence are requisite, to ensure victory or to win the prize.

"My very dear brother, farewell! Fear not, be strong; only believe. The most solemn and infinitely important things are before us. Death, and judgment,

and eternity, and the things connected with them, appear in some degree more and more important as they advance nearer. It has been often said to me of late, that we shall meet again before the throne; but how little do we conceive of the importance of such a consideration.

“The ship is not yet come, and the tide is turned; but a fresh breeze gives me hope that it will arrive to-day. I have at this hour again commended you and yours, with all my dear relatives, to the care of my God. Fare—farewell!”

Mr. Morrison embarked on Jan. 31st. After leaving Gravesend, the ship was detained for some time in the Downs, waiting for a favourable wind. On the night of Tuesday, February 17th, a violent gale sprung up, which occasioned immense devastation amongst the shipping, so that a number of vessels went on shore, and some sunk. Serious apprehensions were at one time entertained by their friends, respecting the safety of the missionaries; but God signally preserved them. Out of a large fleet, which was anchored in the Downs, when the gale sprang up, the *Remittance* was the only one that was able to pursue her voyage. Surely this was “the finger of God.” He gave the winds and the waves a charge concerning his servants; and although they suffered much from sea-sickness, and were not free from fears as to their safety, not a hair of their heads was hurt; and God gave them, as he did Paul in the Adriatic, the lives of those who sailed with them. It was not until the 26th of February that they finally left their native shores; and then, although they reached the Banks of Newfoundland about the 11th of March, through the prevalence of contrary winds they did not arrive at

New York until the 20th of April, having been at sea 109 days. By the circumstances of the voyage, the faith of the missionaries was severely tried; but God graciously supported them, and enabled them to maintain the true spirit of their office, and to win the respect of the ship's company. They availed themselves of all opportunities to do good on the voyage; conversing with the men, individually or in groups, as occasion served, and preaching on the Lord's days when the weather permitted. At this period, such efforts on ship-board were not by any means so easy as they have now happily become, when owners and captains of ships prefer to take out missionaries, and even seek for them, and invite their services. Much, however, still depends on the consistent piety and holy prudence of the missionary, as to the success of such endeavours.

Mr. Morrison kept a journal of the voyage,—part of which only has been preserved. He moreover wrote a continuous account of the circumstances to various friends, of which only a small portion exists. By connecting the whole, the form of a journal may be maintained, and the necessity for distinguishing between journals and letters advantageously superseded. The style will however remain unaltered. From the whole it will appear, that whilst the frame of his mind sometimes varied, his faith in God remained unshaken, and his regard to his great object steadfast and unwavering; and that by the kindness of a gracious Providence, he was permitted to take his full share in the public exercises of religion during the voyage, as well as to display his wonted zeal in privately trying to do good. On consideration, the compiler has been induced to give these extracts at greater length than is usual in such cases. Missionaries have sometimes been

heard to complain that the memoirs of their departed brethren are so fully occupied with that which immediately appertains to the field of labour, as almost entirely to exclude the record of their state of feeling, and of the sentiments by which they were animated and sustained at their entrance on their work, and at that period which is generally felt to be the most trying of the whole term of service.

“In the River, February 1.—I am perfectly at a loss what to say. Whether to attempt to comfort you, or to make my own complaint, I know not. I cast my eyes around me, and then I look inward. But there is nothing to administer support to my mind in the prospect of leaving dear relatives, friends, and country, and engaging in so stupendous a work, from these quarters. For support I look into my Bible and up to my God. Last night I wept bitterly. I felt more strongly the greatness of my engagement. My heart, as I walked the room, ejaculated, O Jehovah, God of Hosts, be thou my strength and my stay! O God, my Saviour, go thou with me!

“February 2.—This morning we have again had family prayer. Brother Lee read the Scriptures, and I prayed. My mind is rather barren. On Saturday evening, I had some degree of communion with God, whilst walking the deck. I have this morning spoken to the Captain concerning preaching to the men, and he professes his willingness that it should be whenever we are able, and the weather will permit it. O for divine assistance!—I have found a place for secret prayer, in the cable-tier. Lord, pour upon me a spirit of prayer.

“February 4.—Our Captain is a remarkably civil person, and on that account entirely it is, I fear, that he deals so kindly towards us. But I do not judge.

O that our presence may be of real service to him. My mind is tolerably comfortable in the prospect of my future work. I hope that the Lord will incline the hearts of the Americans to allow me to reside with them at Canton. I feel more and more my own insufficiency for so great a work, and continue to pray that I may feel it still more.

“Downs, February 5.—I have just now been walking the deck with an American black [one of the ship’s company], and endeavouring to set before his mind the necessity and suitableness of the Lord Jesus Christ as a Saviour. O that the blessing of the Lord may follow this feeble attempt. We still have the permission of the Captain to join together in social worship, and have uniformly had his presence. We shall, if health permit, partake of the ordinance of the Lord’s Supper next Sabbath. My mind, my dear father, is tolerably comfortable in the prospect of my great work. I do not repent that I have engaged in this service; and I hope that you still feel perfectly resigned to the leading of Divine Providence in my leaving you. God has, my dear father, led me by a way that I knew not. Very—very far different were my intentions and plans a few years ago. I then wished and prayed that I might be thus employed; but it seemed, even when I prayed for it, so improbable, that I was devising another line of conduct. If at the great day it be found that any good has resulted from my labours, to his name must be all the glory. I leave my brother James with comfort. I trust he is walking in the narrow path that leads to life.

“I go, my dear father, with my life in my hand. The Lord only knows if I shall be spared to finish a long and dangerous voyage on which I have entered;

but living or dying, I trust I shall be found to be his, and that will be more than enough. I trust, my dear father, that the Lord, who has led you hitherto, will sustain you in the midst of every trial. The God of your youth will be your God even unto death. O that he may give you, in rich abundance, divine consolation.

“February 7.—To-day it blows hard, and in consequence we are all indisposed. I have been grieved, also, that I could not study; but after my devotion at noon to-day, my mind was comfortably resigned to the good will of God. I would serve him, if not by doing, yet by suffering. Your suggestion concerning the intercession of our dear Lord Jesus was cheering to my mind. O how much lies before us of the riches of Christ, yet undiscovered by us. I feel in a considerable degree the anticipation of my insulated situation. I seem to myself an outcast—but it is my weakness—my folly.

“Lord’s day, February 8.—The wind blows very hard to-day. We are all indisposed; yet, blessed be the Lord, we have had our family devotions, sermon to the men, and the ordinance of the Lord’s Supper among ourselves. I conducted the services to-day; brother G. will do it next. The Lord, I trust, was present with us, as we had some sense of his love in dying for us. I have now been conversing with the second mate; he professes faith, but I fear it is a fruitless one. The men were very attentive to the word. We are here the Lord’s prisoners. I find it very uncomfortable to be so near my dear friends, yet entirely secluded from them.

“February 9.—My mind to-day has been comfortably stayed upon God. I endeavour to cherish believing expectation of divine assistance in my work, and

a divine and glorious reward of grace in the eternal world. On Saturday last, a person was drowned not far from our ship, by the upsetting of a boat. It is amazing how little such providences affect us.

“February 10.—I lose all my sorrows in the believing expectation of eternal life. I look not to any spot on the earth as my home, but to heaven, whither Jesus has gone to prepare a mansion, I hope, for me. To-day at noon I had comfortable access to God at his throne. Such seasons discover to me, more and more, the little attainments that I have made in the divine life. O how little do I know of God,—of Christ Jesus our blessed Redeemer; and how little are my thoughts engaged about them, compared with what they ought to be. My B——, onward—onward—onward still. Let us not think that ‘we have already attained, either are already perfect; but forgetting those things that are behind, let us press onward to those things which are before.’—I am, as the Lord enables me, and gives me opportunities, daily endeavouring to speak, in the hearing of my poor fellow-sinners, the word of life. This I trust will be the business of my life. I generally converse with the men when I find them on watch at night.

“February 14.—Last evening I went to the fore-castle and addressed the men on the concerns of their souls. They were very attentive, and are perfectly agreeable that I should do so again. I trust, God will give me grace rightly to divide the word of truth. My portion to-day at noon is in the 119th Psalm, 57—64.—Happy are we, if we possess such a ‘portion’ as God is! Seek his favour with your whole heart. Imitate the pious psalmist, who at midnight rose to give thanks unto God. This afternoon I am exceedingly ill, and have a kind of anticipation of my

future solitary undertaking, and feel the propensities of flesh and blood to turn again.—Forgive it. I forget that I look to my heaven as my home, and that every hour brings me nearer to it.

“Sunday, February 15.—This morning we were again roused by the hopes of getting under way, which however were soon over, and we had our morning devotion with public worship. Mr. Gordon preached. His text was, ‘Neither is there salvation in any other.’ Acts iv. 12. The men were attentive. About one o’clock I went forward to give my scholars a lesson in a hymn-book; but the men all came expecting that I should address them. I accordingly left my lesson to speak to them the word of life. I do hope that our endeavours will not be in vain. These are the encouraging parts of the story.—The other side—in some instances, an evident disregard, mixed with contemptuous oppositions. Our first mate will not be where we are, at family prayer or preaching.—4 p.m. Brother Lee has this evening admonished us on the grace of humility.

“Downs, February 17.—Last evening brother Gordon and I had a comfortable walk on the deck, conversing on the best mode of fulfilling the duties of our high calling. My mind was yesterday deeply impressed with the importance of giving my whole soul to the particular work to which I am called. I have hope—much hope in God, that he will spare, and bless me in the work to which he has called me. With respect to our present circumstances, I feel very differently from a stoical apathy; but I am perfectly satisfied that the Lord will do all things well; and hope that in a day or two—or a week or two, we shall get on our voyage.

“Off Cherbourg, February 19, 11 p.m.—God has



preserved us! Yesterday morning I hoped to have sent this letter on shore by the pilot; but the gale came on so suddenly that he could not leave the ship. Before day-light our anchor snapped in two, our mizen and foresails split, and we scudded down the channel under bare poles. The sea ran mountains high; and the atmosphere was so thick with snow, that we could not see the length of the ship around us. In the midst of our extremity, an alarm was raised that the ship was on fire, owing to the bursting of some bottles of oil of vitriol. The pilot and one of the men leaped into the mizen-chains, in order to jump overboard,—which was to cast themselves into the arms of death—as they preferred death in that form to being burnt to death. Happily, however, the other men had courage enough to seize the bottles, and push them overboard. My mind in the midst of this was only exercised in casting my burden upon the Lord. Human nature said, ‘where is his loving-kindness?’ but grace taught me to say, ‘O how great a sinner!’ He is just in all those things that he bringeth upon us. He doeth right, but we have done wickedly.

“February 20, 11 A.M.—This morning I read the 107th Psalm, and the account of Paul’s shipwreck, in the hearing of my brothers and sisters, endeavouring to comfort them and myself with more regard to the word of God, than to dispensations in Providence, knowing that we cannot tell love or hatred by all that is before us. Things which appear to be against us, may really—shall really work for us. Cleave to the Lord, my dear ——. Jehovah reigns. Jesus lives. ‘Though he slay me, yet will I trust in him.’—We have the Isle of Wight in prospect, but cannot reach it.

“English Channel, February 24.—We are this day

perfectly becalmed. But a few days ago, it blew a hurricane. Extremes quickly succeeded each other. Thus it frequently happens in our voyage through life. The rough blast of adversity is sometimes followed by a tranquil, prosperous state. That is grateful. But it is more frequently the contrary. The calm first; then comes the gale in which nature suffers shipwreck. These extremes are often found in our religious experience also. Not unfrequently, alas! the terrors of the Lord, arising from an apprehension of the storms of divine wrath ready to effect our ruin, are followed by the fatal calm of carnal security. But, blessed be God, at other times, more happily, these same terrors are followed by a calmness and serenity of mind arising from faith in the Lord Jesus Christ;—a calm which the tempests that shall prove the wreck of universal nature, shall not be able to disturb. Be this calm your's!

“Thursday 26.—At 5 P.M. we took our departure from the Isle of Wight. It was, in much probability (but God only knows), the closing prospect of a land that I shall visit no more. O may the blessing of heaven rest upon it! ‘England, with all thy faults, I love thee still.’ I love the land which gave me birth—that to this hour has nourished me—the land of my fathers’ sepulchres—a land that God has delighted to honour; and, a circumstance which renders it superlatively dear, there his saints in numbers dwell. May the candlestick—the glorious gospel, never be removed from thee. Should I be ashamed to acknowledge that the silent tear, unseen, stole down my cheek, as the summit of the distant hill, mingling with the clouds, receded from my view? And the eye unable longer to distinguish it, that the endearments of maternal care—my father’s house—beloved friends, and Chris-

tian society—objects and delights to be seen and enjoyed no more, rushed in upon my mind, and cast a momentary damp over my spirits?

“February 27.—Last evening we saw the Isle of Wight, in all probability the last of the English coast that we shall see. I took farewell of the land I shall visit no more. It is a land that is dear to me—the land of my fathers’ sepulchres. There rests my mother. Epithets fail me. Suffice it to say, she was my mother. With maternal feeling and anxiety, on her dying pillow she enquired what would be my future destinies. In that land live my father, my brothers, and my sisters. There lives my friend. The God of heaven bless that happy land! But—there is ‘a better country’ than that from which I have gone out. I believe its existence, and I hope I have there an inheritance. I go not to the East to make my fortune; my fortune is made. I trust that the Lord God Almighty has constituted me a joint-heir with Jesus Christ, and that in a few years he will put me in possession of the rich estate.

“March 1.—Our Captain has to-day accepted a copy of our beloved Tutor’s Essay (Dr. Bogue’s Essay on the Inspiration of the New Testament). After reading a few sections, he expressed his approbation of the style and argument.

“March 3.—Two of our Danes can read German, I have to-day put into their hands the Scriptures in that language.

“March 4.—I am now able to attend to reading more than I could at first; and am attempting a smattering of the Persian and Arabic languages from Jones’ and Richardson’s grammars. I feel that the weight of the duties which I have undertaken is too heavy for me. Were it not for hope in God, I should sink under

this pressure. The corruptions of my heart tempt me at times to grudge the sacrifice which I have made. But on reflection, I am at once ashamed and grieved. I acknowledge before God that it is my infirmity, my sin; and spurn from me the suggestion. O blessed Jesus! blessed Jesus! may it never be said in truth of me, nor of any of thy Missionaries, that we loved thee less than worldly men love wealth or fame.

“March 6.—This evening I discoursed to the men in the forecastle on the parable of the Sower. There is apparent concern existing in the mind of one about the salvation of his soul. I pray that it may terminate in his conversion to God.

“March 9.—I believe that Jesus is gone to prepare mansions for all his followers, and I hope that I am one, though less than the least of them all. I would be the servant of Jesus. O that he may acknowledge me as such. I am sure I shall never be sorry for any sacrifice made for his sake and the gospel's. ‘As the eyes of a servant to the hand of his master,’ so would I look to him. And I am fully persuaded, my dear father, however much you have suffered or may suffer, by being bereaved of your son, who, though highly undeserving, was in some measure the comfort of your declining years, if he be faithful to death, you will bless the Lord, on his account, to eternity. May the God of Jacob, who made the loss of his son Joseph, for perhaps twenty years, eventually turn to his signal advantage, make it even so, and a thousand-fold more so, to my father. May he live and hear good news of me from a far country.

“March 10.—Yesterday I was enabled to attend in some good degree to my studies. In the evening I spoke to the man who fell from the yard-arm, on the evil of sin, and the necessity of a Saviour. At

night also, on the deck, I conversed with some of the men on the same subject.

“March 11.—The labour of working the ship is now so great, and the weather so wet and uncomfortable, that few opportunities occur of conversing with the men. In the evening, on the dog-watch, I went into the forecastle, and conversed with three of them on the folly and danger of spending life in the disregard of God, and his Christ. At the close of every such exercise, I feel greatly humbled before God, on account of my want of deep acquaintance with divine things, and my inability to set them before my fellow-men in the most striking point of view. In the evening I had some very profitable conversation with brother and sister G. on the duties and difficulties of the missionary work. Sometimes I think that theology, language (especially the Chinese), and mathematics are too much for me, and could almost wish that my attention were confined to the former. I ask myself, will not God open a door for the introduction of the glorious gospel into the land of China, and ought I not to trust in him for support? Means must be used; and by diligent application a moderate capacity will be able to do much.

“Friday the 13th.—We are now quite becalmed. As the sun set, he poured a flood of light from betwixt the opening clouds across the surface of the sea. Several whales playing where the sun shone, and spouting the water from their nostrils a considerable height into the air, presented a scene entirely new.

“This morning, while thinking on the propagation of the gospel among the heathen, I was led to regret that so few to whom God had imparted eminent gifts, had given themselves to this work. I purposed to express my regret, but an exhortation of brother

Lee's, this evening, induced me to consider whether or not this were of God (though the fault still be their's), that he might secure all the glory to his own great name. He must build the temple, and his shall be the glory. -

"March 15.—Yesterday I was extremely cast down; for which I pray that I may receive divine forgiveness. I think it sinful not to live upon the consolations of the gospel—sinful to undervalue what God in Christ is to every believer.

"March 19.—A gale of wind from the westward came on early this morning, and continued the whole day. I was thrown, by a heavy roll of the ship, across the cabin, and struck my left temple with considerable violence against one of the pins around which the curtain cord is bound. A large swelling was occasioned by it; farther than this, providentially, no serious injury was received.

"March 21.—The gale has now continued seventy hours. I am not without serious apprehensions of danger. In the midst of them, I resign myself into the hands of the Lord my God, with a composure of mind that nothing else can give.

"Lord's day, March 29.—Yesterday we had a tremendously heavy gale of wind from the N. W.—We lay to, drifting to the S. E. the whole of it. I stood on deck, until I was completely drenched, assisting, in my poor way, to take in the last rag of sail, and to pump ship. The recollection that the 'strong wind fulfils the work of God' (Psalm cxlviii. 8) reconciles me to this dispensation, and supports me under it. Our men have to-day been repairing a sail, whilst brothers and sisters were so much indisposed that we have not had any religious exercise.

"March 30.—The gale still continues. I am quite

unable to study. We are, at this hour, farther from the place of our destination than we were eighteen days ago. Our prayers have often ascended to God for a prosperous voyage; yet he has been pleased to shut out our prayers. I would be humbled before him, and still believe that these things do work for us. Last Lord's day was the ninth Sabbath that we have spent on board; and the fifty-seventh day. The minds of our officers are now fretted by the long head-wind which we have had, and still have. Sometimes they use rather blasphemous expressions against God; which grieve us much. Our men also are worn out with hard labour, and are not disposed to hearken to us. We endeavour to compose our minds, justifying the Lord in all his ways. He does rightly; we have done wickedly. In due time, I hope, he will appear for us.

"March 31.—Towards the close of this day the weather considerably moderated. It is now judged prudent to put us on an allowance of water. Our fresh provisions begin to fail us. All of us are much indisposed, but satisfied that the Lord does all things well. We hope that 'all things,' even now, 'work together' for our good.

"April 6.—I did not suppose, on embarking, that at the close of the tenth Sabbath from that time, I should have addressed you from this place. But it has pleased the Lord, who does all things well, to forbid for the last twenty-five days our advancing one step towards our 'desired haven.' Our destinies form but a very insignificant part of the great plan of divine Providence. He, and he only, who at one glance takes a survey of the whole, can assign a reason for every part. We think that we have read very plainly one reason for our detention in the events of Saturday evening and yesterday. On Saturday evening a vessel,

with her ensign at the mast-head, hove in sight. We wore round, and made towards her. On coming up with her, she proved to be leaky. The men had been pumping incessantly for eleven days. She was more than 20° from the land. When she carried any sail, seven feet water were made by her. In short, there was nothing before them, but the prospect of going to the bottom. In such circumstances, you may imagine the nature of their feelings on seeing us from the mast-head; and also what were their gloomy apprehensions on remaining unnoticed by us for several hours. It was dusk ere we could speak to them on Saturday evening; night was coming on, and the sea running high; we could not therefore assist them at that moment. We promised not to leave them; we therefore lay to, and hung out a lantern that they might keep near us, whilst they and we anxiously waited for the return of day. The greater part of yesterday was spent in bringing them and some provisions from the wreck, to which they set fire ere they left it. Night came on, and we did not see it go down. During Saturday night, all on board of us felt exceedingly concerned, and laid aside our murmuring for a short time; but having still a head wind, we have returned again to our complaining. ‘O that men would praise the Lord for his goodness, for his wonderful works to the children of men!’ The brig was the Merchant, from New York, fifteen days; and bound for Amsterdam with sugar and coffee.

“Ditto — How widely different the impression that is made upon the human mind by the consideration of death as yet distant, and the apprehension of that moment having arrived. I have felt it strongly this day. Last Saturday a mistake was made, which now causes a smile, but which then excited a suspicion



of certain and immediate death. The wind blew tremendously hard; the carpenter had brought out his axes to cut away the masts, if there should be occasion; a black man approached me and said something indistinctly, which I supposed to be 'It sinks.' I mumbled that I did not hear him. He repeated it, and still I thought he said, 'It sinks.' I asked again, 'What do you say, Tom?' He replied, 'It is no matter,' and shook his head. This confirmed me in my supposition that he really thought the ship was sinking. For a minute or two I was under the apprehension of speedily going to the bottom. Deep solemnity pervaded my mind in the prospect of appearing before God, as I was planning how I should best acquaint my brothers and sisters, who were battened down below, with our situation. However, when I came aft to the Captain, he asked, 'Does it suck?' a phrase with which I was not familiar; thus I immediately found that Tom had said, 'It sucks;' meaning the pump, and not, 'It sinks,' as my fears, aided by his weather-beaten and sorrowful countenance, had interpreted it.

"Pity it is, that the supposed distance of eternal realities should lessen their influence on the mind. That they are, is absolutely certain; but that they are distant, is by no means so. How greatly agitated betwixt despair and hope must the minds of the people on board the brig now a-stern of us have been to-day; how transported when from the mast-head they first descried us; and again depressed, when, for a considerable time afterwards, they found themselves unnoticed by us; for they were half mast out of the water before we observed them from our deck. Again would they be encouraged when they saw us wear

round, and quite inspirited when assured that we should keep by them. I firmly hope that our detention, which has been the occasion of much murmuring against God, will prove the means of the preservation of the lives of these men. The captain whom I have mentioned before, and who has at different times ridiculed praying, after learning the distress of the vessel in question, asked me, with an air of triumph, of what use I thought praying was to those people now. It was answered, 'Cannot God help? If he can, should it not be implored of him? The God whom I serve is able to save and to destroy.' 'Ah!' said he, 'praying is no better than swearing.' This was the language of a man who himself is returning from shipwreck, having lost five of his men, and who at this moment saw others in danger of going to the bottom.

"April 16.—Long. 68°.—My dear father, I have not yet, now the seventy-sixth day from the time of embarking, reached New York. The Lord, who ruleth over the raging of the sea, and whose word is fulfilled by the stormy wind, has to this hour detained me and my beloved companions on the mighty waters. We have seen, in some measure, the reason of our detention; it was, as Joseph's captivity in Egypt, 'to save people alive.' On the 5th inst., Lord's day, we took off a sinking brig eleven persons, who were under the strongest apprehensions of going to the bottom. The people, after sending us their provisions, for we had none to spare, set the brig on fire and quitted her. We sailed out of sight, and left her either to burn to the water's edge or sink. Her loss was equal to 90,000 dollars. There was much murmuring on board of us previous to this event, which served in some measure to silence it. It was a mercy that the case was not

ours. We have had very heavy gales of wind, and for thirty days after reaching the Banks of Newfoundland, did not advance a single knot.

“April 19.—My heart at this moment feels a fluttering of joy. I trust it does not presage some reverse. I rejoice with trembling. We have now arrived within a few miles of our port. A thick fog, which set in yesterday afternoon, prevented our making that use of a fair wind, which we would have done. A few minutes ago, we were about to sail from the shore, as we could not see more than a few times the length of the ship. I was just risen up from reading the last verses of James’s letter, concerning the efficacy of faith, and pleading with God that he would bring us safely in, when a sail appeared under our lee. We spoke her, but could not hear distinctly. All said, she was ‘to China.’ Hence my fears were raised lest I should be too late, or be hurried away in a day or two. I looked most wistfully after her, and wished that I had been in her. However, said I, all is in the hand of God.—The fog at this moment cleared off in answer to prayer, and the vessel came round, and stood in shore to make for her port, and thereby proved that she was from China; coming into port, and not going out; so that I trust we shall yet be in good time to obtain a comfortable ship. Ebenezer!

“God is faithful.—This protracted, and in some respects painful and disastrous voyage, terminated on the 20th of April; and Mr. Morrison, and his missionary companions, arrived in health and safety. Various circumstances give special interest to this voyage. It is almost a law of Divine Providence, that the commencement of great undertakings should be attended with great difficulties, and the zeal of eminent men be put to severe tests. Great grace, however, is

reserved for great occasions, and the servants of the Redeemer always find that it is commensurate with their faith, and equal to their necessities. The preservation of the ship, when so many perished, and her detention at sea, until the crew of the Merchant were safe, are encouraging proofs of God's readiness to hear the prayers, and reward the faith, of his people." \*

On his arrival at New York, Mr. Morrison immediately took measures to obtain a passage to Canton, and to secure such facilities of introduction to that city, as America could yield him. His intercourse with American ministers and Christians at this time, was greatly refreshing to himself, and is properly viewed as an important link in the chain of events, which connect themselves with the evangelization of China. Already alive to the importance of missionary efforts, American Christians have not since lost sight of China, and the millions of the East; but have there, as elsewhere, "come to the help of the Lord against the mighty."

Mr. Morrison's journal will supply the best narrative of his temporary sojourn in the United States.

"Monday, April 20.—About 1 P. M.—We this day came to an anchor in the North River, before New York. Captain Law conducted us to the City hotel. Dr. Mason kindly sought us private lodgings amongst his own people. We were placed in three different families. Before we left the ship, letters were brought us from Europe, stating the dreadful havoc which was made amongst the shipping, when we were driven down the Channel.

"April 22.—We assigned our luggage to Mr. Bethune, who entered it for exportation, that on leaving we might have the drawback. We received letters

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\* Milnes' Retrospect.

from our friends stating the distress of their minds on our account, until they heard from us. We had to bless God for our preservation, and also for our letters arriving in safety, to inform our friends of our welfare.

“April 23.—Taking the advice of Dr. Mason, and Mr. D. Bethune, I this day proposed to go over to Philadelphia, to make as much interest as possible with the general government, relative to the protection of their Consul at Canton.

“April 24 and 25.—We were occupied in travelling to Philadelphia. Mr. and Mrs. Gordon accompanied me. The conveyance was a clumsy kind of waggon, not much unlike an errand cart. The roads were exceedingly bad. On one of our stages the waggon broke down. We arrived on Saturday evening between seven and eight o’clock. Mr. and Mrs. G. were entertained by Mr. Patterson, professor of mathematics and Director of the Mint. Dr. Grey received me, for whom on the Lord’s day (the 26th) I preached; Mr. G. in the morning for Dr. Staughton, and in the afternoon for Dr. Hay.

“April 27.—Messrs. Patterson and Millar wrote over to Washington, requesting for me letters to Mr. Carrington, the Consul at Canton. Mr. Ralston, to whom I had a letter from Mr. Roberts, received us with the most Christian affection. Mr. R. expressed his perfect readiness to serve us to the utmost of his power; as did Dr. Green, Chairman of the Missionary Committee of the General Assembly. Mr. R., in his own family, introduced us to a number of Christian friends, and to the venerable Captain Wickes. He made every inquiry respecting passages for my companions and me. There was only one vessel for India, Captain Jones; and he, apprehending difficulty from the British government, absolutely refused to take any pas-

senger. There was one, the Dorothea, for Canton, the owners of which would not take less for the passage than 1000 dollars.—Yesterday Mrs. Biss came on shore, a widow with four fatherless children. Mr. Biss died a month after he had left the missionary brethren at Serampore.

“April 28.—At noon we left Philadelphia, anxious to return to New York, if possible, to secure our passage; though at New York we had not been able to learn of any vessels going to India, and hence were a good deal concerned lest a passage should not be obtained.

“April 29.—After travelling all night we reached New York, a distance of ninety miles, at seven this morning. Immediately on my arrival I waited on Mr. Oliver Wolcott, to whom Dr. Mason had before taken me, about a passage to Canton. Mr. W. said that he had spoken to the Captain, and I might now take my passage.

“April 30.—Saw Captain Blakeman, who was not only willing, but desirous that I should sail with him, paying only the amount of my stores. The Trident sails the 10th of next month.

“May 1.—We had this evening a prayer-meeting at Mr. S——’s, where I lodge, with Dr. Mason’s students. They are twelve in number; their term for the study of theology, after having a liberal education, is four years.

“May 2.—Preparing for the exercises of the Lord’s day, having to preach for Drs. Rogers and Millan, also for Mr. M’Lae, of the Haldane connexion. The owners of the Magdalen, Captain Commas, offer to take my brothers and sisters for 3000 dollars! The Magdalen takes a cargo for Madeira, and sails on the 20th of next month.

“May 3.—Lord’s day.—Was engaged as mentioned

yesterday. I am greatly tried. O blessed Jesus! blessed Jesus! I flee to the wounds that were made in thy hands and side for refuge.

“May 4.—Mr. Blackburn, missionary to the Cherokee Indians, this day favoured us with his company. Mr. B.’s attempts are directed chiefly to the children of the Indians, eighty of whom he feeds, clothes, and educates. The general assembly gives Mr. B. a small sum, and calls him their missionary; but he is chiefly at his own disposal, and collects money on his own account. He has hopes concerning several of the Indians, to whom he preaches occasionally by an interpreter. His congregation of white people is at Maryville in Tennessee. The Indian schools are about sixty miles distant. He leaves them in the care of two masters.

“May 5.—A Committee of the Missionary Society, composed of Drs. Rogers, Livingstone, M’Knight, Milldollars, and Millar, waited on us this afternoon, quite in form, to pay their respects to us as the missionaries of the London Society. After several enquiries respecting the proceedings of our society, Dr. Rogers engaged in prayer, and Dr. Livingstone encouraged us by referring to the 10th chapter of John;—‘The good Shepherd, when he leads forth his sheep, goes before them.’

“May 6.—To-day I received a letter from Mr. Ralston of Philadelphia, conveying to me an introductory letter to Mr. Carrington, Consul at Canton. Mr. Patterson, Director of the Mint, has received a letter from government stating the delicacy of giving any countenance to a British subject in my circumstances.

“May 9.—My luggage was this day put on board

the Trident; the drawback for which was obtained for all except one box. We cannot sail to-morrow.

“May 10.—Preached for Mr. M'Lae, and also in the Dutch Reformed Church. Neither of them was full. My brothers preached in the State prison, and at Greenwich, where Mr. Bethune resides. There are upwards of 400 prisoners, all of whom are attentive to the word, and some of them seriously exercised.

“May 11.—Again am I called to the painful task of bidding farewell to my companions in labour. With fear and trembling I go onward; and with affectionate concern, I commend them to the protection and blessing of the Lord Jesus. Our difficulties, fathers and brethren, are great; our strength is small. Continue to pray for us, that our souls may prosper, that we may be kept from the paths of the destroyer, and that the work of the Lord may succeed in our hands. ‘Let the whole earth be filled with his glory. Amen and Amen.’

“Mr. Ralston of Philadelphia, in his letter to me, after mentioning some circumstances respecting my application to government, writes thus:—‘May the blessing, which maketh rich and addeth no sorrow with it, constantly attend you, and our dear brothers and sisters. A line after your arrival at Canton will be esteemed a favour, and if any acceptable service can be rendered by me in any situation in which you or they, in the good Providence of God, may be placed, you will consider it my happiness, and privilege, and a great pleasure to render it. Commending you and the important work committed to your care, to the God of Providence, I subscribe myself, &c.’

“My expenses to Philadelphia, I have not stated to the society. If the gentleman, with whom I have boarded, charge, or be willing to receive any thing, Dr. Mason



settles it. Mr. Bethune has paid the duty, and will pay the amount of my stores out to China. Having to sail this evening, I shall not be able to sign his papers which are not now ready.

“May 12, 10 A. M.—I have this moment received from Philadelphia a letter communicated by Mr. Ralston from Mr. Maddison, the Secretary of State, to Mr. Carrington, the Consul of the United States, requesting him to do all that he can, consistently with the interests of his country, to further my design. At 12 o'clock, I have to go on board to continue.”

It is pleasing to observe, how God thus opened the way before his servant, and inclined the hearts of men in power to further the objects of his own kingdom; and it is no less gratifying to mark the change which the last thirty years have made, in the disposition of governments in general, towards missionary efforts. The few days' residence of Mr. M. at New York and Philadelphia, was always remembered by him with sincere and grateful pleasure; and proved the commencement of many a holy intimacy, which death alone ever interrupted. Amongst the private Christians, with whom Mr. M. became acquainted, was that excellent woman, Mrs. Graham. Dr. Mason, in his Life of this lady, says, “For Mr. Robert Morrison, whom she had seen in 1807, on his way to China, she entertained a very high regard. She was much pleased with the solid talents, ardent piety, and persevering zeal, which she discovered in his character.”

Mr. Morrison sailed from New York, for Canton, in the ship *Trident*, Captain Remittance, on the 12th of May, 1807. That which was felt by him to be most painful, was his solitude. Hitherto he had enjoyed the fellowship of his Christian brethren and sisters; now he had to embark alone. His God, however, was

with him; and even this was an instance of his wisdom and grace. The separation which now took place between Mr. M. and his missionary companions from England, was mutually painful. The only survivor of this little band, told the writer, that their parting with him was nearly as afflicting as their parting from their nearest relatives. His amiable disposition had endeared him to them all; and his more than ordinary firmness and prudence had won their confidence, and led them to look up to him as to a father.

In the New York Observer, a paper has recently appeared, entitled "Reminiscences of Dr. Morrison," by a correspondent, who signs Sigma. The writer is the gentleman at whose house Mr. M. was lodged during his stay in New York. In some particulars his American friend has fallen into mistakes, and in other respects his information is somewhat doubtful. The following extracts may prove interesting, as illustrative of his general character at this period, and declarative of the impression which was made by his first appearance in America.

"Dr. Morrison visited this country in 1807, on his way to China. He could not go out directly in one of the Company's ships, and had, therefore, to make a circuitous voyage by way of America. He had letters from Dr. Bogue, and from the Directors of the London Missionary Society, to the late lamented Dr. Mason, of this city. He was accompanied on his voyage to the United States by Mr. Gordon and Mr. Lee, two missionaries sent out, with their wives, by the churches of England to Hindostan. I shall never forget the evening on which the whole company were brought to my house by Dr. Mason. The appearance of a missionary of the cross was then a rare thing, and that of a company of missionaries still more so. The

countenance of Morrison bore the impress of the effect of grace on a mind and temperament naturally firm, and somewhat haughty. His manner was civil rather than affable; serious and thoughtful, breathing a devoted piety. The interview was solemn, but pleasant. Strangers, born on different sides of the Atlantic, there was but one bond between us; yet the divine nature of that one 'mystic tie' was speedily recognised, as Christian communion unlocked the hidden treasures of the heart; and when, at the close, we bowed our knees in social prayer, the tears which fell on every side were witness to that strange affection to an unseen Being, and to all who love Him, which knows nothing of oceans, or separating mountains,—nothing of distance, or of time. In a day or two after, Dr. Morrison was seized with sudden indisposition. As I sate by his bed, he took my hand, and, adverting to the uncertain issue of the attack, expressed—in language which told of a mind at ease, and prepared for every event—his resignation to the divine will. After urging me to greater devotedness to the cause of Christ's glory, he closed with these words, which I afterwards found were ever on his lips, 'Dear brother—look up, look on.'

"As the notice had been very short, he was placed, for the first night, in our own chamber. By the side of his bed stood a crib, in which slept my little child. On awaking in the morning, she turned, as usual, to talk to her mother. Seeing a stranger where she expected to have found her parents, she roused herself with a look of alarm; but fixing her eyes steadily upon his face, she inquired, 'Man, do you pray to God?' 'O yes, my dear,' said Mr. Morrison, 'every day. God is my best friend.' At once re-assured, the little girl laid her head contentedly on her pillow, and fell fast asleep. She was ever after a great favourite with him.

“Having unpacked his books to air them after the voyage, he showed me two folio volumes in manuscript, written with his own hand. On inquiring of him how he learned to write the character, he related his introduction to Yong-Sam-Tak, and the circumstances of his tuition by him. ‘The mode adopted by the Chinese to teach his pupil to write was, he said, the same pursued with his young countrymen. A page of the character was covered with a corresponding sheet of their paper, through which every stroke could be distinctly seen; and then, with a small brush or pencil of stiff hair set in a reed handle, and held vertically (by the middle finger against the first and third), every line was carefully and repeatedly traced, till it became familiar. After much of this drudgery, Dr. M. sate him patiently down to the Jesuit harmony, and copied out every syllable of it, for his own future use. This accounts for the otherwise surprising facility with which he subsequently acquired the language on his arrival in China. What an impressive spectacle must this man have presented, as he sate at his solitary task, to a being acquainted with the design God was about to accomplish by his hands.’ Is it too much to believe that angelic eyes sometimes looked over his shoulder, beholding with growing admiration both the wisdom and goodness of God in thus training the man who was to unbar the gates of life to the millions of the East?

“There was nothing of pretence about Morrison. An unfriendly critic might have said he was too proud to be vain: a Christian would more willingly believe that he was too pious to be proud. Nothing could be more plain, simple, and unceremonious, than his manners. His fellow-missionaries looked up to him as a father, resorted to his room for prayer, and

took his advice in all their movements. He exhibited less of the tenderness of the Christian than they did: his piety had the bark on; their's was still in the green shoot. His mind stood firm, erect, self-determined: their's clung to it for support, and gathered under its shadow for safety. He gave me his profile, taken by Todd, and a perfect likeness. Speaking of profiles, reminds me of a fact which strongly illustrates the faith of this devoted man. When he came to this country, his expenses, of course, were paid by the society which sent him out, and the society was pledged to place him on the Chinese shore; but here the pledge terminated."

This last statement is altogether incorrect. The Missionary Society was pledged to his continued support; and he was authorized to draw upon its Treasurer for such sums as were necessary to cover all his expenses. He was, however, deeply anxious to render himself without charge to the Christian public—an anxiety which characterized him through life, and which, to a considerable extent, was for many years gratified in the arrangements which Providence made for his pecuniary support. In this doubtless the mistake originated; and to this anxiety his proposed use of the pentagraph must be referred. The writer proceeds:—"They could not promise him any thing certain as to his subsequent support; and so very dubious were the means of that support in his eyes, that he gladly accepted the gift of a large and well-finished brass pentagraph, as it might possibly afford him the means of taking profiles, in aid of his funds in a strange land. The thought was suggested by the success which had then recently attended the labours of some artists in that line in this country, profiles happening at that time to be much in vogue. On so

slender a prospect had this believer, strong in faith, gone forth like Abraham from his home and his country, 'not knowing whither he went.' He truly and literally 'trusted in God,' and in God alone. And no less remarkable is the manner in which his faith was rewarded. For so eminent were his attainments soon found to be in the language of the country, that in a short time after he had been in China, he received an appointment under the East India Company, as their translator of official documents, with a salary of £500 sterling a year.

"I will only add a brief notice of the parting scene, as he left us for his destination. On the morning he sailed, his missionary companions assembled in his room, and there had a most solemn interview—their last in this world. Poor Gordon was completely overwhelmed. Morrison was composed and dignified; he reproved the excessive grief of his brother, and conducted their parting devotions with great firmness and self-possession. We then set out together to the counting-house of the shipowner, previously to his embarkation. I cannot forget the air of suppressed ridicule which lurked on the merchant's features, and in his speech and manner towards Morrison, whom he appeared to pity as a deluded enthusiast, while he could not but secretly respect his self-denial, devotion, courage, and enterprise. When all business matters were arranged, he turned about from his desk, and, with a sardonic grin, addressing Morrison (whose countenance was 'a book wherein men might read strange things,') said, 'And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese empire?' 'No, Sir,' said Morrison, with more than his usual sternness, 'I expect God will.' We soon left the man of money, and descending to the

wharf, took our last farewell of the future apostle of the Chinese, as he stepped into the stern sheets of a boat that was to carry him to the ship which lay off in the bay. He said little; he moved less; his imposing figure and solemn countenance were motionless as a statue; his mind was evidently full, too full for speech; his thoughts were with God, and he seemed regardless of all around him.

“By the return of the pilot I received an affectionate note; and after his arrival at Canton, a number of letters, extracts from which, if acceptable, I will cheerfully furnish for the comfort and edification of all who estimate the practical exhibition of that faith which overcomes the world.”

The following short extracts from letters during the voyage, and on his arrival at Canton, are inserted here, to avoid interference with the continuous narrative. Some later letters will be found at the dates which they respectively bear.

“On board the Trident, off Sandy Hook,

“MY DEAR S——,

“May 13th, 1807.

“I thank you and dear sister S—— for the great kindness and hospitality which you have shown me for the Lord’s sake. He will, I trust, though I be the least of all saints (if one at all), render into your own bosoms a thousand-fold. I wish you his blessing, which maketh rich, and addeth no sorrow with it. I pray that he may spare you, and give you the desire of your heart. \* \* \* His is an honourable service, but it is also an arduous one. May the Lord Jesus dwell in your heart by faith—be in you the hope of glory.

“At Sea, July 21st.—Will you accept a few disjointed sentences? \* \* \* Dear Sir, I would not disregard

the operation of the hand of our God in the most minute occurrence; far less when I am preserved amid the raging, foaming, dashing billows, and the fierce howling tempest. To float twenty-two thousand miles in safety, on a few planks nailed together and called a ship, is a circumstance that should excite the warmest gratitude: but ah! what is that, compared to passing safely through this present life, a sea of trouble, and reaching the haven of eternal rest!

“September 23rd. Canton.—Half the circumference of the globe, S——, now lies between us. On their farther verge of the eastern continent, and amongst enlightened Chinese, is daily practised the grossest idolatry. I have only been a fortnight here, and in addition to their offerings of fire, morning and evening, in every house, shop, boat, and huckster’s shed, I have witnessed four special days of idol-worship, and the worship of the moon. These external rites do not interfere with the general secular business. On their highest days (except New Year’s day), the merchants endeavour to ‘catch good profits,’ and the labouring people work. \* \* \* Whether I shall be allowed to remain is very uncertain. \* \* \* I would wish to say a thousand little things to you, if I had time to write, or you to read them; but it cannot be. Farewell.”

The following short letter to his brother Thomas, written on the very eve of his departure from New York, evinces his holy firmness, and shows the impression which American kindness and piety had made upon his mind.

“Though I have nothing particular to say, but what is in substance contained in my father’s letter, yet I cannot leave this place without addressing a few lines personally to you. A vast ocean, brother,



new rolls between us. My circumstances are as widely apart from what they were a few years ago, when I went out and came in amongst you, as we are now locally separated. That is of small account if our hearts be right with God. Here—here is the infinitely important concern. I find, brother, corruption—the corruption of the heart, as great here and on the mighty waters, as when sitting at ease in my father's house. There is in this city a considerable degree of vital religion. Many preach the truth.

“I have to-day put my luggage on board. The ship was to have sailed to-morrow, but cannot till Monday. My application to this government for an introduction to their Consul will, I believe, fail. I have, however, private letters to him, and to various other persons there. Yet, desirable as they are, my success does not in any degree depend on these things. If the Lord be for me, and purpose at this time to do aught for these people, none can be against me. The Christian people here have shown us every kindness. We have preached for the Dutch reformed church and for several others. The manners of the people here are much the same as with you. It is pleasant to find those who, for the Lord's sake, are willing to receive us into their houses, and into affectionate remembrance at a throne of grace. I am led to suspect, my dear brother, that ere I shall hear from you some of our dear relatives will have left the world. Perhaps while I write, disease is preying upon their vitals. Will you remember me most affectionately to those who are known to me and sometimes inquire after me. I am from this time, my brother, to be quite alone; sometimes, when sickness is apprehended, I am apt to be a little dispirited. That, however, is not my greatest concern; the lamentable propensity of my heart

to turn aside from God is that which makes me to go mourning all the day. Since we landed here I have been over at Philadelphia; the town is very superior to New York. There also the friends to whom we were recommended showed us every attention. The work of the Lord is, I trust, going onward in these places. Professed infidelity is not so general as it was a few years ago. I write, dear Thomas, that the Lord may be your support and defence. Believe in the Lord, so shall you be established; believe in his prophets, so shall you prosper. Farewell."

The journal of the voyage from New York to Canton appears to have been lost. The defect is tolerably well supplied by the following extracts from letters, which were probably copies, or nearly so, of his daily journal. Slight instances of repetition occur; these could not always be avoided without breaking the sense, or losing something important. The order of date is preserved as far as practicable:—

"At Sea, on board the Trident, May 22.—On the 12th instant I parted with my dear brethren and sisters. It was more painful than any thing that preceded it. O that the Lord in mercy may be with them even to the end; save them, bless them, and accept of their service. In America the affectionate regard of the Christian people towards us, for our Master's sake, was truly pleasing. O how unworthy I felt myself. I now feel myself to be so; I am less than the least of all the saints. 'I abhor myself, and repent in dust and ashes.'

"May 24.—I am desirous to send to you for your satisfaction, that of my aged father, and others, my relations and friends, a somewhat larger correspond-

ence than can be contained in a single sheet. If life and health be spared, if the Lord will, I shall put down, whenever an opportunity occurs, a few lines, without any formality or regard to connexion.

“I wrote to you, from New York, a letter which I hope you will receive. On the 12th instant, after a painful separation from my companions, I embarked on board of this vessel. I was a good deal distressed in my mind, but the Lord had mercy on me. He ministered consolation to my wounded spirit. O my brother, ‘who is a God like unto our God, who pardoneth iniquity?’ &c. See Hab.

“On the 13th we took our departure from Sandy Hook. In a few hours we were out of sight of land, which, probably, we shall not again see for nearly four months. I obtained from Mr. Maddison, the Secretary of State in America, a letter to the Consul of the United States at Canton. I go onward with some hope of obtaining a residence at Canton.

“May 30.—Yesterday we passed the tropic of Cancer, and entered into the torrid zone. Though my body be here, my affections towards the Lord Jesus are, alas! too often in the frigid zone. The air, though I now write from beneath the range of a vertical sun, is not so uncomfortably warm as I supposed it would be. I go without any neckerchief or stockings, and have quite thin trowsers, waistcoat, and jacket, made purposely for these warm climates. Sitting in the round-house (a place built upon the deck, and not having to go below, where cabins always are) is cool, having four windows thrown open, through which a current of air passes. When I walk on deck, the sun makes me unwell; and sitting closely, as I do, studying the Chinese, Hebrew, and Greek languages, I find injures me partially. Yet I

have great reason to be thankful for the health which has been granted me, since I left you first to come to London, to the present hour. Though I was nearly three months at sea on my voyage to America, and only twenty days on shore there, yet when I left the land in this vessel, I was fully as sick as ever I was, for at least a week. Of that I am now fully recovered.

“Ditto.—Last Lord’s day I preached twice to our men. They are young and thoughtless. At first they smiled; but after we began, grew more serious. I put tracts into their hands written by Mr. Bethune, of New York, who is truly one of ‘the excellent of the earth.’ He is son-in-law to Mrs. Graham. Mrs. G. is an eminently pious, active, elderly widow lady of Dr. Mason’s church. She wrote me a long, edifying, and comforting letter, and put it into my hands as I left New York. With it she gave me Owen on the 130th Psalm. I was ashamed of myself when I saw such spirituality and zeal.

“Lord’s day, May 31.—I have to-day preached twice to our people on board. They generally were attentive. The head of the capstan, covered with an old ensign or jack, forms the desk on which to lay my books. The Captain and officers are kind and obliging. The warmth of the atmosphere enervates me very much; but the Lord is gracious to me, who am one of the chief of sinners.

“More fully than at any former period do I now perceive the force of that exclamation, ‘how amiable are thy tabernacles, O Lord of Hosts, my King and my God!’ Happy should I be in joining with you in a song of praise to Jesus our Redeemer. I do not, however, keep my harp perpetually hung upon the willows. Though I have none to join their voice with mine, I sing with those who join me in spirit on

earth, and with the ransomed round the throne in glory. To-day, I have twice addressed our people from Matt. vii. 21 : ‘Not every one that saith unto me, Lord, Lord,’ &c. The faith in Christ Jesus, love to his person, submission to his teaching, and obedience to his precepts, which are due from the Christian indeed, were the leading ideas of the address. They hear with tolerable respect; and ‘faith cometh by hearing.’ Captain B., who shows me every respectful attention, has to-day read closely the Scriptures of truth. I have some hope that God, for his own name’s sake, will give a blessing.—Through the week, as the Lord assists, I am as closely engaged in studying the Chinese language, as when at Greenwich or in London.

“‘Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven,’ as recorded, Matt. vii., has this day furnished me with a subject of discourse, from which I twice addressed our men. It is a subject that speaks loudly to all. I preach it, my dear brother, to myself. Often have I said, Lord, Lord, to Jesus, when his authority upon my conscience has been but partially felt. I endeavoured this day to rouse the attention of our people, by pointing out the absurdity of calling themselves Christians whilst they neither valued his salvation, submitted to his teaching, loved him, nor obeyed him; and urged that if they went on in their unbelief and sin (the reverse of which I earnestly desired), they would say to the heathen whither we were going, that they were not Christians; for the name of Jesus was blasphemed among the heathen by those who said, Lord, Lord, yet did not the things which he said. But strength, my dear Thomas, must be received from Jesus; without him we can do nothing. Have you not felt your need

of Jesus? Have you not rolled your burden upon him? I trust you have. See you again, my dear brother, I suspect I never shall on this side eternity. I am now present with you in spirit; and thus, while I have none possessing fellow-feeling to converse with, I converse with you. I now look back and remember our dear brother, our dear and indulgent mother; I remember your little ones who have bitten the dust—I say rather, who have departed. Mysterious and inscrutable are the ways of God to man. Ere long, and we too shall die. Perhaps, before this reaches the place of your abode (if it ever do), you or I shall have gone the way of all the earth. But Jesus lives: and, blessed be our Rock, ‘to depart and be with Christ is far better.’

“On Monday and Tuesday last we were chased by a vessel, which, on Wednesday morning, approached near enough to fire a signal gun for us to heave to. We were unwilling to stop, because, though we were in a neutral ship, the power which vessels of war possess is very often abused when they meet with merchantmen at sea. We stood on about two hours longer, when, the wind dying away, she gained faster upon us, and our continuing to run after she had fired was only calculated to irritate the people. We therefore struck our royals, and backed the top and mainsails. She bore down upon us under English colours. From her make, we were pretty sure that she was not an English vessel. When along-side, the Captain hailed us in English, ‘Lower down your boat, and bring your papers and protections—bear a hand, bear a hand—pay attention.’ Our Captain hove his trumpet, and replied, ‘Aye, aye.’ Our people immediately let go the stern-boat, and Captain Blakeman put off. At that moment the ship-of-war (she mounted twenty

nine-pounders, her name, or that of her captain's, we could not learn) pulled down the English and hoisted a French flag. The fate of the Buonaparte and Duff came strongly to my recollection. I was a little concerned lest they should misuse or plunder me, as being an enemy. I committed myself to God. However, none of them came on board. They soon dismissed our captain, made sail, and left us. Next morning another sail hove in sight, and she made towards her; what the result was, we do not know. We have had calms ever since. One of the ships is yet in sight.

"Thermometer is at 88°. Be not uneasy on my account. 'Hitherto the Lord hath helped,' though I have sinned against him. Praise his name, my brother. 'Bless the Lord, O my soul.'

"Lord's day, June 14.—This hymn, 'How welcome to the saints when pressed,' &c. (Newton 45, B. 2), struck my attention this morning. I sung it with application, till I came to the 6th verse; 'This favoured lot, my friends, is our's.' I thought of my dear — and changed it to 'your's.' I am obliged to hear conversation and noise, the same, or nearly so, as on the six days appropriated to labour; yet I would not have this understood as if I murmured at my lot while engaged in the Lord's work. Our people show as much external respect to the Sabbath, and perhaps more, than is usual with carnal persons. They have this day listened twice to a display of the character and offices of our Lord Jesus Christ. O that the blessing of God may follow this day's exercise with us; and the declaration of the gospel in all the world. May the Lord be in an especial manner with every insulated missionary. Comforting is the promise, 'I am with you alway,' and 'faithful is he that hath promised.' He deigns whilst we are in the world to be

with us; when our work is finished, he will take us to heaven to be with him.

“June 17.—On the 10th instant we passed the equinoctial line. Our people went through the ceremony of ducking. You have doubtless seen and heard accounts of it. However, I will run it hastily over. Neptune and Amphitrite, most ludicrously dressed,—he having an immensely long beard and tail, with a trident in one hand and a speaking-trumpet in the other; she clothed in a rough shaggy skin—presented themselves on the forecastle. Those men who had before crossed the line, accompanied the god and goddess, having their trowsers and shirt-sleeves rolled up so as to present their legs and arms bare, painted, or rather bedaubed, in a most rude manner. Neptune hailed the ship, to which a person answered in the steerage. Advancing with the goddess and their retinue to the quarter-deck, ‘I understand,’ said he, in a hollow, grumbling tone, ‘you have some of my children here who have not before passed this way; bring them out, that I may see them; bear a hand.’ One was immediately brought, blindfolded, by two conductors. Each of them laid a large cudgel on the man’s shoulder. Having dragged him before Neptune, they seated him on a half-barrel full of water. ‘Well, my son,’ said the god, ‘I am glad to see you pass this way; you must now hail the line,’ putting the trumpet to his mouth for that purpose. He cries, ‘Line, a-ho!’ at which instant a seaman throws, with violence, a pail of salt water down the trumpet, into the man’s mouth. ‘Come now, barber, and shave my son,’ said Neptune. The barber steps forward, with a large painter’s brush, and bedaubes the man’s face and neck with tar or black paint. Amphitrite gives him a cordial, viz. a glass of salt water. An old rusty hoop is then applied to the



man's face, and as the tar is scraped off, the razor is wiped between his lips. 'Now,' says Neptune, 'you must make some vows to me; first, you must never eat brown bread when you can have white, unless you like it better.' 'Yes,' says the man, between whose lips a tarry stick is thrust, that he may, as they say, 'kiss the book.' 'You must never drink water when you can get wine or porter; you must never leave the pump till it sucks; you must serve as you have been, all that come this way.' To each of these the man must reply, and, when he opens his lips, the tarry stick is thrust into his mouth. Six or eight buckets of water are then dashed against him, his seat is removed, and he tumbles down in the dark, almost suffocated, amidst the loud laughter of his shipmates. Half of our people were served thus. The captain's interference prevented them from treating me in a similar manner.

"Lord's day, June 21.—I am now shut out from the society of God's people. I go not with them to the sanctuary; but though cast far off amongst the heathen, I find Jehovah 'a little sanctuary.' (Ezek. xi. 16.) Truly our deliverance in the Downs was a 'great deliverance.' I have not, my dear friends, rendered to the Lord according to all his mercies. If you now call me 'a missionary,' I will tell you that missionaries (if others be like me) have as many hard struggles against the corruptions of their own hearts, and temptations of Satan, as ye yourselves have. When you pray for me, do it as for one of the most unworthy of all those that look to the mercy-seat.

"June 30.—I am, through the Lord's blessing, able to fill up the greater part of my time in my proper studies; and I find it all little enough—too little. Indisposition sometimes lays me aside.

“July 1.—Whilst it is with you the height of summer, it is with me now the dead of winter. Short, wet, blowing days, and stormy nights. It blows very fresh at this moment, and there is what the mariners call ‘an ugly sea.’ The wind whistles, and the waves roar, and foam and dash themselves, with seeming fury, against the vessel, which is rolled and tossed about in a way that persons who have not been on the ocean can but faintly conceive. But let the wind whistle, let the sea roar: ‘Jehovah on high is mightier than many waters, yea, than the mighty waves of the sea.’ (Psalms.)

“Lord’s day, July 12.—‘Hitherto the Lord hath helped,’ and blessed be his holy name. Every day, as it passes, affords new instances of paternal care. These may be observed at sea and on land. But perhaps they that do business in the ‘great waters’ have more striking displays of the care of God than others. I am now near the Cape of Good Hope, where gales of wind at this season of the year are frequent. For several days past we have had hard blows, and a heavy sea running; however it was fair, and our people, though the water was making over us the whole day, did not regard it much. At ten at night, when quite secure, the captain and surgeon had just risen from playing a game at chess, a sea came aboard of us on the starboard quarter, which reached as high as the mizen-topsail. It drove the vessel broadside to the wind, where she lay some time nearly on her beam-ends. The weight of water forced open the doors of the round-house, and washed me from the seat where I was sitting. The people, mightily agitated, rushed into the place to steer the ship by the tiller, supposing that the wheel-ropes were broken. The cables and ballast in the hold shifted and rolled from side to side.

However, in a little time they got the ship before the wind again, without receiving any particular injury, further than staving our stern-boat, and carrying away the waist boards. Circumstances such as these exemplify in a slight degree the ‘sudden fear’ which will seize the impenitent when the Lord undertakes to deal with them in just displeasure. ‘Jehovah is the confidence’ of his people. He saves them amidst the ‘desolation of the wicked when it cometh.’ (Prov. iii. 25, 26.)

“July 19.—During the last fortnight we have been once and again in imminent danger: the first by the violence of a very heavy sea; and the second, by a squall of wind, which injured the ship a good deal. It broke two of the yards, several ropes, &c. To-day the weather is boisterous and uncomfortable, in consequence of which I have not an opportunity of preaching to the men. I spoke to four of them, who were sitting in the stern-boat, amusing themselves by endeavouring to catch birds, concerning our Lord Jesus Christ. Jesus Christ! Jesus Christ! What shall I say? To say that he is precious—to say that he is “the chief among ten thousand”—seems saying little. O my friends, but for Jesus our Redeemer, what would be our present condition, what our future prospects!

“July 28.—From morning to midnight I am engaged; and then there is much left undone. I take great pleasure in learning the Chinese; for which purpose, the books, which, in the good providence of God, I obtained in London, are highly serviceable. And I by no means exclude poor Sam’s assistance. It was he who first gave me insight into the subject. I feel my heart much knit to him, notwithstanding all his obstinacy and contempt of me.—The 41st of Isaiah

has to-day ministered much comfort to my mind. When God says to a 'worm' or a wretch like me, 'fear not;' and gives as a reason for it the exercise of his perfection in my behalf, how can I but be comforted?

"August 1. Lat. 35° S. Long. 92 E.—You see from the longitude and latitude that I am now not far distant from the western coast of New Holland. You would not suppose, when you look at the map, that we should keep so far to the southward. That is done on account of the winds which prevail. In the latitude of 40° S., in which we have been ever since we passed the Cape of Good Hope, till a day or two past, we have strong westerly winds. Nearer to the line, S. E. winds, or the trade (as they are called), prevail, which would entirely hinder our getting to the East. This is the eightieth day since I left New York.

"Lord's day, August 2.—What do you think of the grace of our God, who has hid divine things from those who vainly imagine that they are 'wise and prudent,' and who has 'revealed them to babes'—to the poor, to the unlearned? I am this day 'rejoicing in spirit,' whilst I read the words of our Lord Jesus Christ, Luke x., &c.—'I am exceedingly joyful,' 'I am filled with comfort,' whenever I consider the grace and power of Jesus. See, in the 9th of Luke, how he who was infinitely rich, became so extremely poor, that the foxes and birds were richer than he. They had holes in which to rest themselves, or nests where they might repose; but our Lord had not 'where to recline his head.' His power is beyond control; all that is in heaven and in earth is his. 'He is able to save to the uttermost,'—to protect his servants—'to subdue his enemies under him.' 'None of them that trust in him shall be desolate.' 'He is the confidence of all the

ends of the earth,' and of his people who 'are far off upon the sea.' His words are as true as they are gracious; 'when thou passest through the waters, I will be with thee.' Having now been so long at sea, and living on salt provisions, I find my health somewhat affected. A superficial inflammation gave me considerable pain for several days past. It is now better. To-day I have a headache.

"August 29, Chinese Sea.—You perceive that I now approach the land to which I am sent. We hoped that we should to-day have reached the island of Macao; but very light winds and calms have detained us. On the 13th instant we reached the island of Java. The same day we entered the Straits of Sunda. On the 14th I was on shore at a Malay village called Anjier. The poor naked creatures are deceived by the priests of Mohammed. In some parts, the Malays are in a savage state; but where there are Europeans, they are more civilized. Those at Anjier are under the power of the Dutch. Should the Lord grant me access to the Chinese, I trust that some of the brethren at Gosport will, in due time, be sent to the Malays. The weather here is extremely warm. Though thinly clothed, I perspire most profusely. This weakens me much, and does not permit me to labour so diligently as when in England. A little time will, I hope, make the climate familiar to me.

"O how extensive here, as well as in other parts of the world, is the field of missionary labour. How much to be done ere the 'earth be filled with the knowledge of the Lord.' But, when the Lord shall give the command, a nation shall be born at once.

"American Factory, Canton, Sept. 8, 1807. Monday morning.—The good hand of God has at length brought me to the place of my appointed labour.

Last evening, about eight o'clock, I arrived here. The noise and bustle amidst the working of ships, and the rowing of hundreds of boats, in which were thousands of Chinese shouting and calling to each other, were extreme. It was truly the most uncomfortable Sabbath that I had spent from the time of leaving you. About eight o'clock, as I passed amongst their boats, I saw thousands of little splinters of wood, similar to matches, lighted up in honour of their imaginary divinities. I said to myself, 'O what can ever be done with these ignorant, yet shrewd and imposing people?' But, what were our fathers in Britain? What were Hottentots? Martha, Mary, and John?"

Thus did God mercifully preserve the life of his servant, and conduct him in safety to the scene of those labours which were prosecuted with unabated zeal to the very close of his life; and through those labours it must now be the mournful duty of the writer to trace his path. The following letter, addressed to the highly esteemed Mr. Hardcastle, Treasurer of the Missionary Society, and other friends, detail the circumstances of his early residence in Canton.

"Canton, Sept. 7, 1807. American Factory.

"MY DEAR SIR,

"By the good hand of God upon me, I am at length brought to the place, whither your wishes and prayers have followed me. In 113 days from the time of leaving the coast of America, the ship *Trident* anchored in Macao Roads. In the Indian Ocean we experienced very heavy gales of wind. But 'the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.' He brought us safely through. I have detailed in a diary the cir-

cumstances of the passage, and will forward it to Mr. Burder. Last Friday evening I went on shore at Macao, and unexpectedly found there Sir George T. Staunton, and also Mr. Chalmers. I waited on the latter the next morning, and presented to him Mr. Cowie's letter of introduction. Mr. Chalmers said he wished me success with all his soul, 'but,' added he, 'the people of Europe have no idea of the difficulty of residing here, or of obtaining masters to teach.' He then mentioned the circumstance so generally known, that the Chinese are prohibited from teaching the language, and that under the penalty of death. However, he at last said that he would converse with Mr. Roberts, Chief of the English Factory, and also with Sir George. I then waited on Sir George, and presented Sir Joseph Banks' letter. Sir George spoke likewise of the difficulty of the attempt; reminded me that the Company forbade any person to stay but on account of trade, but promised that he would do what was in his power. The residence at Macao is especially difficult, owing to the jealousy of the Romish bishop and priests.

"This morning I waited on Mr. Carrington, Chief of the American Factory; he offered me for the present a room in his house, which I accepted; but he and Mr. Milnor, to whom I had also letters from America, thought that I should be more retired in the residence of the latter, Mr. Carrington the Consul's house being much frequented. For the present, therefore, I shall reside with Messrs. Milnor and Bull, Supercargoes for the ship *Trident*, in which I came out. Here, from the knowledge which I at present possess, I shall not only live more retired, but also at less expense. It would be impossible for me to dwell amidst the princely grandeur of the English who reside here.

“I hope the Company’s servants will not feel it their duty to put any stumbling-block in the way of my continuance. There is something to fear from the jealousy of the Americans and English. They are by no means cordial. Till the arrival of Mr. Chalmers and Sir George at Canton, which will be in about a month’s time, I will, in my room, apply to the study of the language from my books. It appears at present, that £200 per annum will scarcely cover the expense of being here, exclusive of any fee to a teacher of the language. Mr. Lake, from Pulo Penang, is, I understand, at Macao, and purposes to return to England with the Company’s ships, only one of which has yet arrived.

“I am, dear Sir, in the faith of our Lord Jesus Christ,—Your’s, &c.”

Three weeks later he addressed a letter to Mr. Reyner. The letter relates only to pecuniary arrangements, and shows the extreme anxiety of Mr. M. to spare, as far as possible, the funds of the society.

“DEAR SIR,

“Canton, Sept. 30, 1807.

“In this warm climate, much fatigued, and a little discouraged, I sit down to write to you. Particulars respecting my arrival, &c., you will see stated elsewhere. Permit me to confine this sheet to pecuniary affairs. As I emptied my packages, cleared my books, apparatus, &c., it brought to my recollection the expense at which the society has already been in sending me hither, and which, connected with the consideration of the heavy expense that will attend my continuance in Canton, served to depress me in some degree. I know that ‘the earth is the Lord’s, and the fulness thereof,’ that ‘the silver and gold are his;’ yet still I



would, were it possible for me, ‘make the gospel without charge.’

“Mr. Milnor, the gentleman to whom, by Mr. Robert Ralston and Mr. Walcott, I was recommended by letter from America, has kindly endeavoured to accommodate me in any way that I think best. I may have a part of his factory, by paying a proportionate part of the rent, and board myself; or I may have apartments and board with him. One room will cost me 250 dollars; one room and board 650. Two rooms will cost me 350 dollars; two rooms and board 750. Mr. Carrington says that the charge is adequate on the one hand, and nothing more; and that it is cheap on the other. With one room I cannot do. Sleeping and sitting in the same room in any climate is not good, much less so here. The Chinese will come in to converse, and whilst they rush in as they do at present, I cannot have my Chinese books and papers lying about, and of course am prevented from attending to my chief object. I cannot board myself. At present, I have a boy to run on errands, make my bed, &c., but he does not consider it his duty to bring a little water; for that there must be a labourer, who is called a ‘coo-lee;’ neither the boy nor the coo-lee will cook. I must then, if by myself, have three servants. That will not do. But I forget—a comprador, whose business it is to buy provisions, must, at the commencement of his services, have a fee, somewhat like entrance-money. In addition to these things, it is much better to live with some of the gentlemen in trade, as one of their family, than to be alone, as it respects my continuance here. From these considerations turned over in my anxious mind a thousand times, I was induced to request the last accommodation of Mr. Milnor.

“Now, in addition to this 750 dollars, there are servants’ wages 100 ; washing about 70 ; making a total of 920 dollars, for we have a complete change of dress daily ; some persons twice a day in summer.

“In this statement I have not included the purchase of candles, which are here very dear ; the furnishing of my rooms (for the terms I mentioned were for empty rooms), and other incidental expenses ; if I cross the river, the boatman must have half a dollar for accompanying me a few miles on the opposite island. Thus affairs stand at present. Mr. Milnor does not consider me engaged for a longer term than three months. If, at a future time, I wish to try some other mode of living, well ; I hope that the Lord will incline the hearts of those, who, as he permits, have it in their power to aid me, to do it, and that I shall be permitted to continue. Hitherto he has disappointed many of my fears. He has done great things for me. Give thanks, my beloved brother, in behalf of him, who is most affectionately in the faith and hope of the gospel of our Lord Jesus,—Your’s, &c.

“P. S.—Should I have any fire in the winter, which is common with Europeans here, it must be at my own expense. And if I have to go to Macao, when the ships leave Whampoa, that will still more increase it. If possible, however, neither of these expenses will be incurred. Forgive the haste and inaccuracy with which this is written. I am anxious to redeem as much time as possible for application to the Chinese language.”

The following was written to his father at the close of several sheets penned during the voyage, and forming a kind of journal of the whole.

“Canton, Sept. 13, the Lord’s day.

“The Lord has in mercy brought me at length to the appointed field of labour. Last Sabbath was filled up very unpleasantly amidst much noise and confusion on ship-board. This is almost the first Sabbath that I have been able to retire from the world and draw near to God in peace, for the space of seven months. And this is my first Sabbath in a heathen land. The Chinese make no distinction of days. They are this day busy in worldly concerns as on other days; and those who are called Christians do the same whilst they continue here. But I know you feel a father’s anxiety about my personal welfare. I am, my dear father, comfortable in my own mind, trusting in God. I was very anxious indeed, a little before my arrival here, about the reception I should meet with: that has now considerably subsided. In my father’s house, and by my father’s example, I was taught at morning, noon, and night, to cast my care on God. This has been, and still is, the way in which I seek peace to my troubled mind, and comfort when disconsolate. I do not boast myself of to-morrow, or make myself unhappy about it. In the morning, I seek the blessing of my God, and his protection until noon; at noon I seek it until night; and when I seek for the body repose at night, into the Lord’s hands I commend my spirit. If at any time I take a different course, I slight my own mercy, and rob myself of that peace and joy which is to be experienced in believing prayer to God. My external circumstances are comfortable. From change of climate I have for a few days been a little indisposed, but am better. My continuance here is not yet certain. I am in the hope of a meeting in the kingdom of our Lord Jesus Christ, dear father!—Your’s dutifully,

“ROBERT MORRISON.”

## SECTION II.

*From his arrival at Canton, to his Marriage and Appointment as Translator to the East India Company's Factory.*

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Sept. 7, 1807, to Feb. 21, 1809.

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Residence at the American Factory.—Letter to Mr. Hardcastle.—Ditto to Rev. A. Waugh.—Ditto to Mr. Wilson.—Ditto to his Relatives.—Directors' Report.—Letter to his Brother.—Ditto to Mrs. S——.—Ditto to Mr. Hardcastle.—Ditto to Mr. Shrubsole.—Removal from the American Factory.—Conformity to Chinese habits, and subsequent opinions thereon.—Attempt to establish English worship.—Occupation of the French Factory.—Interest taken in his situation.—Sabbath services with the Chinese.—Privations and Illness.—Visit to Macao.—Extracts from Journal.—Letter to Dr. Waugh.—Letter to his Relatives.—Return to Canton, and again to Macao.—Attempt of the English to take Macao.—Extracts from Journal.—Letter to Mrs. S——.—Ditto to the Missionary Society.—Studies.—Prayers in Chinese.—Seclusion at Macao.—Dr. Milne's Review of Morrison's situation, &c.—Mr. M.'s Marriage.—Appointment as Translator to the English Factory.—Extracts from Diary.—Letter to his Father.

MR. MORRISON's first residence at Canton was in the Old French Factory, then occupied by Messrs. Milnor and Bull, the American Super-cargoes to whom he was introduced by letters from New York. These gentlemen received him with great kindness, and immediately offered him an apartment on their premises, which, for the reasons already given in his letter to Mr. Reyner, he gratefully accepted. As an Englishman he dared not be known, and it was as an American that he remained.

The kindness with which Sir George Staunton had received Mr. M. at Macao, engaged his confidence, and laid the foundation of a close intimacy which was

only dissolved by death. Circumstances afterwards brought them much together, and frequent reference to their intercourse will be hereafter made. The following note, apprizing Sir George of his arrival at Canton, shows the prudence with which he entered on his difficult task, and is highly honourable to his surviving friend:—"Sir George is most respectfully informed by R. Morrison that he has at present an apartment in the Old French Factory, Canton. If Sir George think any particular line of conduct necessary for Mr. Morrison to pursue, in order to his being permitted quietly to reside at Canton, to communicate it will be rendering Mr. M. an essential service. Mr. Morrison will wait the arrival of Sir George at Canton, before any attempt be made to procure assistance in learning the language.

"At Messrs. Milnor and Bull's,

"Old French Factory, Canton."

On his arrival, Sir George introduced Mr. M. to Mr. Roberts, the Chief of the English Factory, and obtained for him, as a teacher, Abel Yun, a Roman Catholic Chinese from Peking. The acquisition of the language was regarded by Mr. M. as his first duty, and to this he assiduously devoted himself. Farther particulars respecting his entrance on his work may be best learned from his own letters, which will disclose at the same time his general impressions, and his religious feelings. The fullest communication is addressed to Mr. Hardcastle; it is therefore placed first, though of later date than some that follow.

"VERY DEAR SIR,

"Canton, Nov. 4, 1807.

"I have sent, addressed to you by the way of America, the following:—

"I. About forty sheets folio; a journal of my

passage from New York in the Trident, to Canton, including also my journal since the time of arriving here.—II. Seventy-five letters addressed to gentlemen in the direction, my relatives and friends.—III. Three small packages containing a few curiosities. No. 1. contains the Chinese idol Kwan-yin, his throne, altar, and offering; three weapons used by the Malays, a pair of wooden sandals, &c. &c. No. 2. contains a few paintings illustrative of the idolatry of this benighted people, whose salvation you have so much at heart, &c. &c. No. 3. contains the history of China, which is designed for the Royal Society, with the Committee's permission. There is not a copy in London, at least in any of the public libraries to which I had access. I have sent the Chinese characters that Sir Joseph wished to have.

“But I hasten to mention the sum of the contents of my journal. It is this.

“At the close of ninety days from the time of leaving America, we reached Java, and in a hundred and thirteen anchored in Macao Roads. In the Indian Ocean, for thirty or forty days, we had a succession of gales of wind which wore a threatening aspect. On two occasions, the mariners conceived themselves in imminent danger. But the Lord preserved us. In passing the Straits of Sunda, I went on shore at a village inhabited by Malays, called Anjier. The priests of Mohammed have here preceded (O shameful!) the missionaries of Jesus. At Anjier I put a letter into the post addressed to Mr. Divie Bethune, New York, and which contained one for Mr. Cowie. At Macao, whilst the ship waited about twenty-four hours for a pilot, I called on Mr. Chalmers and Sir George Staunton. They both represented my difficulty in obtaining a residence as very great, on two or three

accounts. 1st. The Chinese; 2nd. the Portuguese clergy; and, 3rdly, the strict orders of the gentlemen of the Honourable East India Company. I came to Canton full of anxiety, labouring in vain to possess my soul in patience. On my arrival, little Chinese merchants crowded about me to know who I was, what I was, what I would buy or sell, &c. Though much distracted on various accounts, I could yet at times with much pleasure resign my person and my cause to the care of our Lord. O that evil heart of unbelief! What needless anxiety does it occasion!

“My luggage, &c., was passed without difficulty; though I was much afraid that it might excite suspicion. I took the precaution to bring up all my Chinese papers and books, relative to the language, without the knowledge of the mandarins. I obtained an apartment in the factory of Messrs. Milnor and Bull, to whom I was introduced by letters from Mr. Wolcote and Mr. Ralston. Mr. Carrington, the Consul here, and the American gentlemen, have treated me in a polite and friendly manner. The Lord has inclined the hearts of those with whom I have had to do, since I left you, to show me favour. House rent and board are extremely high, which in its measure has served to disquiet me. I have at present two unfurnished rooms, which cost me 250 dollars. My board in the family is 400 more. I have assigned the reasons which induce me at present to live thus. In addition to this heavy expense, I have to keep a boy, at a cost of eight dollars monthly; find candles; purchase the little furniture necessary for the rooms; obtain a few Chinese books; and there is, moreover, the expense of a tutor. The Chinese with whom Europeans deal in purchasing the necessaries of life are ever watching to take every advantage. A person

whom I employed to obtain a few books from within the city, endeavoured to bribe my boy to aid him in defrauding me. He succeeded to the amount of thirty dollars.

“With respect to my continuance, which has hitherto been considered as almost impracticable, I have this to mention. I was about six weeks here before the English Company came up to Canton from Macao. In that time I wrote down to Sir George Staunton and to Mr. Chalmers. The former spoke to Mr. Roberts concerning me, and wrote immediately a most friendly letter, the substance of which was, that, as an Englishman, it would be extremely difficult for me to remain, as my pursuits were not at all of a commercial nature; but that Mr. Roberts was disposed to favour me, as much as his situation would allow him. Sir George, since his arrival at Canton, has introduced me to Mr. Roberts, who received me kindly, and politely invited me to dine with the gentlemen of the Factory. I still continue as an American. The utmost caution is requisite in making any public intimation of these things.

“Now, it only remains for the Chinese to forbid me staying here, and the Portuguese at Macao. I trust the Lord will provide me a place of residence amongst this people. The human probability is, that I shall pass unnoticed. The Romish clergy at Macao, Sir George informs me, have it amongst them that I am come out to oppose them: and that there they are as rigid, if not more so, than in Romish countries in Europe. He thinks, however, that I yet may go down to Macao for my health, in the summer season: but that will add to my expense.

“With respect to the language, I have been improving the time of my residence, in picking up the



vulgar tongue, in which I am able in common things to talk to my boy, who has been my instructor; but he being from the country, has given me a very coarse pronunciation. The polite people of Canton say they cannot understand the country people and the crowd of coolies (labourers) who are about. But I think it is affectation. There is a great difficulty that now occurs to me. Neither the Mandarin tongue, nor fine writing, is understood by the great bulk of the people. The number of poor people is immense; and the poor must have the gospel preached to, and written for, them.

“Sir George Staunton proposes to introduce me to Abel Yun, a Roman Catholic Chinese from Peking, as an instructor. Abel at present does business for the missionaries, and has some oversight of the Christians in the city and suburbs of Canton, who, according to Le Sëensäng, amount to about 3000. The Jesuits have kept Abel drudging so closely at the Latin, that he has not had time to learn the characters of his native language. All that he will be able to teach, will be the pronunciation of the Mandarin tongue, which is common to the province where he was born.

“The son of Le Sëensäng will, I believe, aid me in the Canton dialect, and the character. He also is a professing Christian. His father was twelve years in Portugal, at the college of the Jesuits, where he was preparing to be a priest; but, on coming to this country, he married, and in time became a security merchant. The Mandarins oppressed him—he failed, and now, in his seventieth year, is a poor man.

“The religious rites, &c., of the Chinese are ridiculous and cumbrous. They have, in one street or another, and to one demon or another, perpetually

splendid illuminations, music, theatrical performances in presence of their idols, repasts of fruits, and wine, and cakes, and fowls, and roasted pigs, &c., placed before them; with the burning of candles, small sticks, paper, and fireworks. I have seen them prostrate themselves to the full-orbed moon, pour out libations and present fruits to her. The detail would be endless.

“I am translating the Latin Chinese Dictionary which I brought out with me, adding the characters that occur in Kǎng-he’s Tsze-téen, or Chinese Dictionary. My copy, and perhaps all those in Europe, contains only the words which are found in an old Chinese Dictionary in fourteen volumes, compiled by Tartars, and which is now in disuse. The new Dictionary, which I mention above, is in thirty-two volumes, and contains all the Chinese characters.

“With respect to a person coming out to join this mission, I have filled a sheet and addressed it to Mr. Waugh. I think one might venture as a doctor, but let his real character be wholly unknown. He would with ease obtain a passage as a doctor of a vessel, from America. If I be obliged to leave this country, I will inform Mr. Milnor. I wish all my letters to be addressed to Mr. Carrington, chief of the American Factory, or to Sir George Staunton. From either of these gentlemen accounts of me could be obtained. He may have introductory letters in case he should stand in need of them, but the fewer that he delivers, he will be the more retired. I wish, however, that whoever comes would explore Penang and Malacca. The Rev. Mr. Lake from Penang is at Macao, and will be here soon. If I can conveniently see him, I will make more enquiries; but I find that unless the persons we consult with respect to places, enter

into our views, their statements are not to be greatly depended on.

“Since my arrival I have written to Madras, Vizagapatam, Serampore, and Port Jackson. In my letter to Mr. Warner at Port Jackson, I enclosed one to the missionaries at Otaheite. At the close of this month an opportunity will again occur of writing to Mr. Lovell at Madras. A diligent correspondence amongst the missionaries in the regions of Asia and the isles of the sea would, through the Lord’s blessing, quicken them much in the work of the Lord. I have forgotten to mention that I left New York on May 12th, 1807, and arrived in Macao Roads on September 4th. My brothers and sisters were to leave New York on the 20th of May, in the Magdalen, Captain Cameron, bound for Madras.

“I close here, dear Sir, this hasty scrawl, which is all the duplicate of my journals and letters that I shall send at this time. I have often at sea, and since my arrival, at a late hour filled up letters to my dear friends: should any thing disastrous befall the conveyance by which they are sent, so that they should not receive them, they must forgive me if I do not, now at least, write the same things over again. Should the letters which I mention not come to hand so soon as this, I beg, as a particular favour, that a line may be sent to my father, Mr. James Morrison, Great Market, Newcastle-on-Tyne, stating my safe arrival, that I was well, and had forwarded to himself, brother, and sister half a dozen folio sheets.

“I observe that the Christians here are discovered by their refusing to subscribe to the public idolatrous rites of the heathen. Le Sëensäng tells me that the Christians, as in Portugal, do business on the Lord’s day, as on any other. There are three Chinese Romish

priests in the province, who travel from one society to another, to receive the confession of the people.

“Farewell, dear Sir; cease not to regard the lamentable situation of the millions of Chinese unacquainted with our Lord Jesus. Cannot the society examine whether or not approaches may be made to the borders of China, through Russia? The Chinese merchants, some from this very province, travel to Russia, and the Russian merchants travel to China. It is not a time to be idle. I trust the power of our God will be displayed ere long before the eyes of all nations. But—events we leave with him—duty is ours—go forth and preach the gospel. It is a hazardous, but not a doubtful enterprise on which we enter—doubtful I mean whether we be right or wrong. We shall not have to reproach ourselves for having published the truth of the gospel amongst ignorant, deluded, guilty men. The missionary of Jesus will have cause to reproach himself that he served not his Lord more fully, but not that he was a missionary. O Calvary! Calvary! when I view the blood of Jesus streaming down thy sides, I am amazed at my coldness of affection towards the Lord—of my slothful performance of the duties which the authority of God, but shall I say, which the love of Jesus more strongly imposes upon me. Yes, O Father! thy love in sending Jesus; and, O my Saviour! thy love in giving thyself for me, and thine, O Holy Spirit! in applying the salvation of Jesus to my guilty conscience, unitedly overcome me—constrain me, not to live to myself, but to thee.

“Pardon, dear Sir, my breaking off to vent the workings of my mind at this moment. But every Christian feels the same. My God! when I look into the pit, and up to the throne; when I consider the anguish of guilt and remorse; and contrast with it the

peace of pardon, my obligations to thee in becoming my salvation, appear—is it hyperbole?—more than infinite. But these blessings are not the portion of those who know not the gospel. Continue to feel for them—to pray in their behalf—to spend and be spent in their service, O British Christians! From China, will those ready to perish, saved by your instrumentality, rise up to bless you. Dear brother, say to the Directors, and by them to the Lord's people who aid the missions to the heathen, that I am, in much weakness, but most cheerfully, their devoted servant in our blessed Lord,

“ROBERT MORRISON.”

“P. S. As to sending me any thing—in the first place, send me long letters: the Magazine and Eclectic Review, and all Missionary publications, would be highly acceptable. Send me, if you please, letters of credit for a little more money. A striped pocket handkerchief is a very acceptable present to the Chinese; you will probably favour me with a few.

“Yong-Sam-Tak did not arrive till the close of last month. He sends letters to Messrs. Hardcastle, Reyner, and others. He has entered as clerk to a security merchant. He is the same high man that he formerly was. He is polite and respectful, I cannot say that there is any thing of real affectionate friendship towards me. November 7th.—Mr. Manning yesterday presented a petition to one of the chief mandarins for leave to go to Peking as an astronomer. November 15th.—I expected that my letters would have left on this day, but the ship is detained longer than was supposed.

“I cannot refrain from inserting, that I have now the assistance of Chinese Christians of the Romish church. They are much more ready to communicate what they do know, than any of the heathen that I

have seen. Yong-Sam is polite and respectful, coming sometimes to have letters on business, which he attempts to write, corrected; but he does not show any disposition to communicate a single sentence of the Chinese. I do not formally ask him to do it.

“There are two Chinese who will, I hope, be useful to me; at present, however, they are so. The name of one is Le Sëensang. He possesses considerable knowledge of Chinese, writes an excellent hand, and having obtained one degree as a man of letters, is not so afraid as some of the trades-people are. The other person, Abel Yun, was sent to me by Sir George. Abel is, here, the agent of the missionaries at Peking, a native of Shan-si, where the Mandarin language is generally spoken. A great part of his life (he is now about thirty years of age) has been spent with the missionaries at Peking. They have taught him the Latin language, which he speaks fluently. He came to me to-day, accompanied by another Christian. Being the Lord’s day, I could not receive instruction from him. The Vulgate translation of the Scriptures was lying on my table. On his looking at it, we entered into conversation respecting its contents. I turned to the fourth commandment, in Exodus, and to the closing verse of the 58th of Isaiah. He read them, explained them to his Chinese friend, and, if I understood him rightly, said he had hitherto erred respecting the Sabbath. He alluded in conversation, with readiness, to the discourse of our Lord respecting the Sabbath, when some said that he profaned it by healing on that day. On my turning to the words of Jesus, ‘if ye love me, keep my commandments;’ Abel said, ‘*mali Christiani multi sunt; boni pauci.*’ As we spoke of the meek and quiet spirit of the gospel, he quoted ‘*diligite inimicos; benefacite his qui ode-runt vos; et orate pro persequentibus,*’ &c.

“He tells me that ‘*Biblia tota est in linguâ Tartariâ; inde partes selectæ Veteris Testamenti traductæ sunt in linguâ Sininâ. Christiani Pekingi illas habent, sed non Cantoniculi!*’ He himself has neither the Latin nor Chinese Scriptures. He has the theological works of Antonicus. Those that do profess Christianity in Canton, have apparently neither instructors nor books. I have stated other particulars to Mr. Burder.

“The work you desire to see effected, dear Sir, is yet a desideratum. I fear that our brethren in India are imposed upon by Johannes Lassar, the Armenian gentleman. I think there is much reason to fear that his knowledge of the Chinese is very superficial, and his knowledge of the Scriptures more so. I have mentioned in my journal how I was imposed on by the person who says he taught Johannes. His professed teacher is a talkative, but ignorant and dishonest, man.

“If the Lord spare me, and I have to leave Canton when the ships sail, and be forbidden to reside at Macao, I purpose to leave the greater part of my boxes here, go to Penang for a few months, and thence return with the shipping. Again, farewell! The grace of our Lord Jesus Christ be with you; Amen and amen!”

The letter to Mr. Waugh, above referred to, is as follows:—

“DEAR FATHER IN CHRIST, “Canton, Sept. 27, 1807.

“By the good hand of God upon me, I have at length reached the appointed field of labour. Three Sabbaths have elapsed since I landed on this utmost bound of the eastern continent. On my way thither, since you heard from me, my outward circumstances

have at times been a little uncomfortable, but never distressing:—my mind has been perplexed, but not in despair. Sabbaths and the solemn assembly have not been mine. The Sabbath day has come, but a day of rest and retirement from the world it was not till I arrived on this heathen land, where I can now shut myself up in my room from the busy crowd, Europeans and Chinese, without. The Bible has been to me better than thousands of gold and of silver. When conscience has been defiled, here I have found the all-cleansing blood of Jesus fully made and freely presented to him that he loves. When dejected, I have here found the rich consolations which are in Christ more cheering than wine to him that is of a heavy heart.

“How to look, and speak, and act, amongst these cunning, jealous, inquisitive Chinese, occupies a good deal of my thoughts at present. Will you permit me to commit one thing to your care, if I should omit mentioning it in any official communication to the Directors? It relates to sending more missionaries to Canton. Now, to send either one or two more at present, I do not think would be prudent. The coming hither of one only appears fitted by the Lord as a means suited to the end. The continuance of that one is attended with difficulty both from the English and the Chinese. The Lord has, however, inclined the hearts of the former to permit it, though quite as a matter of favour.

“However, I beg leave to suggest what appears to me proper to be done in relation to this immense empire lying under the grossest idolatry. May not two or three persons be preparing for a mission to China?—one of them connecting with his main object, medicine; another, astronomy; and a third watch-making,



with special reference to ships' time-keepers. A doctor is the best character to pass unnoticed by the Chinese at Canton. Doctors come in vessels—doctors are necessary at the factories. An astronomer can regulate time-keepers—a watchmaker can repair them.

“I seem to myself out of the right track when I find these things attached to the men whose place it is to make known the glorious gospel of the blessed God. We tread here on a narrow path. There is danger of departing from a suitable confidence in God. But Paul made tents to obtain bread, and he would have made watches too if it had been a likely means of obtaining access to thousands of heathen, to whom he wished to bear the name of Jesus. However, I again suggest that ere any person be sent hither, let one go to explore Prince of Wales's Island, and another to Malacca; chiefly with regard to the Chinese who are there, having also a reference to the Malays.

“I have not yet been able to obtain any information relative to the western side of the empire of China. If Europeans can penetrate through the countries which bound it, it would be suitable to prepare a fit person whom the Lord might incline to that service.”

The following letter to Thomas Wilson, Esq., under date October 9th, adds other particulars concerning the commencement of this vast service.

“DEAR SIR,

“Under the care of our Lord, I was brought in safety to this place, after being 113 days from New York, on the 6th ult. In the Indian Ocean we experienced very stormy weather, which rendered our situation, especially on two occasions, extremely hazardous. In 90 days we reached Java Head. In passing

the Straits of Sunda, I went on shore amongst the Malays, at a village called Augier, three days' walk from Batavia. The almost naked inhabitants are subject to persons from Holland. The priests of Mohammed have gained the ascendancy over their minds. On looking in at the window of their mosque, I saw one person sitting cross-legged, muttering his devotions in a very doleful tone. Without-side the mosque is a pool of water, to which they descend to wash their feet previously to entering into the holy place; but of that pool the waters of which heal the diseased who step into it, they have not yet been informed.

"In Canton the grossest idolatry prevails. The gods are innumerable: the rites are cumbrous and frequent. They have public ones, consisting of splendid decorations, of music and illuminations—others of a species of theatrical performance which is exhibited on a stage in the streets (lanes rather, for they are not wider than the footpath on one side of Artillery Place) of the suburbs of Canton. I cannot yet conceive any relation between them and religion; but the people assure me that they are pleasing to 'Poo-să,' a certain deity. These continue generally three days and nights successively, but do not interrupt business. At different times they are in different streets. So it is that this shrewd and polished people in all their wisdom know not God. But they shall know—for the whole earth shall be filled with his glory. Amen and amen.

"My health, since I left the land of my fathers' sepulchres, has been tolerably good. I have frequently had slight indisposition. The thermometer often stands at 90°, 92°, 94°, and even 96°, which renders a person exceedingly uncomfortable.

"My continuance here will be very expensive, and

is very precarious, speaking after the manner of men. If the Lord spare me, I hope a knowledge in a sufficient degree to write will be obtained at no very distant period.

“In the grateful recollection of former acts of brotherly kindness for the Lord’s sake, on the part of him to whom this is addressed, I am, dear Sir, in the faith of Jesus, Your’s, &c.

“My respectful remembrance to Mrs. W., and my much esteemed Tutors, Messrs. Simpson and Atkinson. Hoxton Academy will ever be dear to the recollection of R. Morrison, however distant, in the good providence of God, he may be removed from the spot.

“When my situation is considered, no apology will be necessary for the haste in which this has been written.”

The following short extracts from letters to his relatives will be acceptable, as discovering the same ardent affection to them, and the same holy solicitude for their spiritual welfare.

“MY DEAR SISTER,

“Canton, Sept. 8, 1807.

“The distance that now separates us is very great. The hand of the Lord has guided me hitherto; and by the care which he has exercised over me, I am preserved to this hour. You perceive that I have now reached the land of China. In the midst of various dangers on the mighty deep, the hope of the gospel was the support of my mind; and in a strange land, surrounded by strangers, the same hope imparts comfort to my mind.

“To-day I took a walk through the suburbs of Canton, which, as it respects the houses, and streets, and shops, are the same as within the city. The Chinese followed me, called me names, crowded the

doors of the shops into which I went, as children in Newcastle do when a Turk or other foreigner passes along. The labouring Chinese here wear very little clothing; neither hat, nor any thing like shirt, or waistcoat, or jacket, or shoes, or stockings.

\* \* \* \* \*

“September 20.—I have now arrived at the close of another Sabbath day. The opportunity of going up to the assembly of God’s people to hear the gospel of salvation, and engage in social prayer and praise, is not mine. Allow me, Hannah, from this distant land, yet to advise you to consider most seriously that your mercy in this particular is very great; and that, as to you much is given, much will be required. Our dear father taught us the way of truth. Remember, Hannah, your past sins; be sorry for them, and look to the Lord Jesus Christ to be saved from the guilt of them, and punishment due to them.

“The Chinese, amongst whom I am, are wandering in ignorance of God and his Christ. In every house, shop, and boat (for thousands of poor people live in boats much smaller than wherries), are burned, at morning and evening, little pieces of wood like matches, as a kind of offering to idols. They have a number of supposed gods. Good officers of government, called Mandarins, when they die, are sometimes supposed to be gods. I saw a Chinese the other evening worship the moon, by bowing and prostrating himself; and soon after he worshipped a bad being, or the devil. Now, Hannah, it is only from the Bible, that precious book, which is so much neglected, that we know any better. But if the heathen are so exact in their worship of idols, what must we think of those who have the Bible, which makes known the living and the true God, and yet worship him not? My dear Hannah,

from this distant land I bid you a most affectionate farewell! Love the Lord Jesus Christ; and I humbly hope that through his all-sufficient merits we shall meet in heaven."

On the 27th of September he wrote the following letter to his brother:—"This is the third Sabbath day that has elapsed since I arrived on these heathen shores. It is now noon with me; you are scarcely yet entered on the secret, social, and public exercises of this holy day. Solitary is my situation. There may be one, but I know not of him, who loves our Lord Jesus Christ in this place. Yet, lonely as my situation is, the Bible and the precious Saviour it reveals, dear Tom, make me happy. I am a guilty man by nature and practice, sinking down to hell under the weight of my sins; but Jesus Christ is able to save, to remove the pressure of guilt, set my feet upon a rock, and at last lift me to the mount of God in heaven. It is a source of pleasure, and it is, moreover, cause of painful feelings, to witness daily irreligious men sacrificing every thing to worldly gain; and religious devotees around me falling prostrate to dumb idols, the work of men's hands. I say it is a source of pleasure, in the midst of this, to know myself the living and the true God, and Jesus Christ, whom he hath sent; but painful is it to witness the condition of others.

"To-day I confine myself entirely to my room, which is in the factory of Messrs. Milnor and Bull, two Supercargoes from America. In the forenoon, and also in the afternoon, I sing a hymn or psalm, as in public worship, pray, and sing again. Instead of hearing or preaching a sermon, I read the Scriptures. Without seeking some variety my mind would grow fatigued. Though the weather be now very considerably cooler than a month or two ago, it

is yet much warmer than your greatest heat in the height of summer. A Chinese lad, who acts as a kind of servant to me, has now brought me some boiled rice and molasses (or treacle) and tea to drink. The family does not take dinner till six o'clock in the evening. The sailors, who are unwilling to work to-day, came up to Canton, to buy, sell, and intoxicate themselves. They and the Chinese petty hawkers make a great noise without in the yard.

\* \* \* \* \*

“November 1.—my dear brother, during the month that has elapsed since the above was written, I have been tolerably well. My mind has been anxiously engaged in the cares and duties that devolve upon me as a missionary. The Sabbath, lonely as it is, is a grateful day of rest. The people here are wholly given to idolatry. Had I time to relate to you some of their numerous rites, it might be amusing, and would gratify curiosity; but it is a matter of deep regret when looked at in a serious point of view. They have idols in great abundance, which they call Poo-să. Every person, even the poorest, at morning and evening, is careful to present offerings of fire, from sticks prepared of sandal wood, which they call ‘heang.’ Illuminations, music, and theatrical exhibitions, enter into their religious rites. When they sing Poo-să, they invite him to one of these entertainments, and place on the altar fruits and sweetmeats, and on some special occasions fowls or a roasted pig. During the last month they have not ceased, night or day, their illuminations in honour of the god of fire, entreating that he would not injure them. On the island of Ho-nan, opposite to where I live, is a spacious temple, containing a large collection of idols, some of them twenty feet high, and where

there are one hundred and forty priests. The priests shave their heads entirely, live only in the temple, observe celibacy, and abstain from all animal food. They do not instruct the people, but perform the appointed rites in their proper season. I saw sixty of them one evening go through their vesper to the idol Füh, or Budha. It consisted of prostrations, repetitions of the exclamation, O me to Füh, offering of fire, &c. O how much need have this people of the missionaries of Jesus!

“I have not yet obtained any regular assistance in learning the language. The people are jealous and deceitful. One has defrauded me of thirty-two dollars, and when I detected him, was proceeding to cheat me out of twenty-two more. What can I do? I could be angry with him, but that would not mend the matter. I am obliged to bear it.

“These papers will be put on board the Trident in a few days, and sent to New York, from thence to England. Farewell, my beloved brother! The God of peace be with you.”

On the 18th October, he writes to his father:—  
“I have now been reading an affecting letter of your’s, addressed to me when I was at Hoxton. It brought former days and former scenes afresh to my recollection; and, contrasted with my present exiled—solitary situation, was almost too much for me to bear. It is not, dear father, the language of complaint; it is the innocent feeling of human nature, which I do not wish to annihilate—Jesus wept! But I must not dwell on such a theme. I wound my father’s feelings and my own. Stay, honoured parent, those falling tears. The motives that induced us to separate—gratitude to our Redeemer, and love to the souls of men—will bear us through, and bear us through with cheer-

fulness. Yet a very, very little time, and he that shall come will come, and will not tarry.

“At present I live with an American gentleman; it is not possible to live with the Chinese on account of their having regulations prohibiting it. Living is extremely high at Canton. During the last month I have been engaged in studying the language, conversing with Chinese at their shops, and receiving some of them at my lodgings, endeavouring to gain as much knowledge as possible respecting them, filling up my journal to Mr. Burder, &c. I have been full of anxiety, a great deal too much so. I am very desirous of continuing, for the accomplishment of my great object; but continuing here is a very difficult and precarious thing, and hence the anxiety of my mind. How to look, and speak, and act, so as to excite no suspicion in their minds as to my intention, is very difficult to know. Not being here as other persons, viz., on commercial affairs, excites their surprise. They have once and again set me down as being a rich man, or the son of one, on account of my coming so far, and not wanting to make ‘good profit,’ as they express themselves.”

The Directors of the London Missionary Society, in their report for 1809, thus record the arrival of their missionary, and speak of his engagements and prospects at this period:—

“Our brother Morrison arrived safe at a corner of this vast empire in September, 1807. His journals and letters come down to the end of February, 1808; but we are in daily expectation of his subsequent communications to the end of that year. The spirit of perseverance, fortitude, diligence, and fervent piety manifested by this missionary, affords great satisfac-



tion to the Directors, and, we trust, is a happy pre-sage of the accomplishment of that great work to which he is devoted.

“He was assisted in his study of the language by a native Chinese, professing the Roman religion; and had met with friendly aid and countenance from the American and European gentlemen engaged in commerce. From the insight he has already obtained into this almost unknown language, it would appear that the difficulties of acquiring it are by no means insuperable.”

On this subject, and that of a similar assistant, Mr. M. writes thus:—“I beg leave again to suggest, that to aid in the translation of the Scriptures, some person who has devoted much of his life to Biblical learning should come out. Young men are evidently best fitted for learning to speak a foreign language, and to go forth to preach the gospel; but in the important work now alluded to, it is devoutly to be wished that some who have been liberally educated, and have found their meat and their drink, for ten or twenty years, in the study of the original Scriptures, would come to the help of the Lord. That different persons, in different places, should undertake this work, is a great advantage, if finally, in the spirit of love to the Lord Jesus, and to the souls of men, they bring together their different translations, and, from a comparison of the whole, form one as perfect as possible.”

The holy self-denial and unwearied perseverance of Mr. M. were joined, even from the commencement of his missionary course, with a large measure of Christian prudence. This alone saved him from the jealous opposition which from all quarters assailed him. He

continually sought wisdom from above, and obtained that which he sought. The following letters continue the narrative of his labours to the close of the year, when he left the American Factory, and began to board himself.

In a letter to his brother Thomas, dated November 29th, he thus speaks of his studies and circumstances:—"I am now, dear brother, fully engaged in the study of the Chinese language; a professed Christian of the Romish Church is my chief instructor; he is connected with the missionaries at Peking. You know that Jesuits, and others of the Romish clergy, have been in China betwixt three and four hundred years. I have, dear Thomas, ever since I left my native shores, experienced from persons with whom I have to do, every mark of civility, and what is called in the world politeness. Since my arrival at Canton, the American gentlemen here have treated me respectfully. I was recommended to the consul by the Secretary of the United States of America. I have lived in the family of an American gentleman. The Chinese government does not allow foreigners to live with its own people. Sir George Staunton, also, to whom I was introduced by letter from Sir Joseph Banks, has behaved in a most friendly manner. I mention these things, my dear brother, to set your mind and that of our aged father quite at rest respecting ——. Though I be far, very far indeed, removed from you, the power of the Lord is every where present, and he has the hearts of all men in his hand. He is himself the 'stranger's shield;' and with this consoling truth before me, I break off to-night at a late hour. The God of love and peace be with you."

On the 6th of December, he addressed his friend Mrs. S.:—"I have just laid down the letters of Mr.

Romaine with which you presented me, and which have ministered to my comfort and edification. They are full of Jesus, and his matchless love. Jesus! O to be able to lift up my voice like a trumpet to tell to Chinese the good tidings respecting him! I pursue through the week the study of the Chinese language so closely, as to weaken the recollection of the truth. From morning to night I drudge at it; and when I have done, a thousand anxious cares intrude themselves upon me. Whilst writing these few sentences, I have been at the same time thinking whether or not I should endeavour to bring a few Chinese—two or three together on the Lord's day, and speak to them of Jesus. It is a question—should I avoid being noticed as a teacher of religion till I have acquired the language so as to be able to translate the Scriptures; or should I do both at once? 'Both at once, doubtless!' exclaims the mind filled with compassion for souls. But it is answered (shall I say by carnal reason?) 'What if, attempting to teach, you be expelled, and lose an opportunity of doing greater good by the dissemination of the Scriptures?' Shall the conclusion of this debate be, 'preach the gospel, if but to one, and leave events with God?'

"In this way, my dear friends, I frequently revolve matters in my own mind. But the Lord is my counsellor; to him I look. You frequently, I doubt not, intercede for me: continue your fervent supplications at a throne of grace. I need them much. Pray that I may be enabled to live a life of faith. I know that Jesus is able, and ready at all times, to grant unto his people every necessary supply. Yes! and here I leave the matter. He gave himself; and what then will he withhold? 'Trust in the Lord, for ever trust, and banish all thy fears,' O my soul!"

This extract shows his great anxiety that his good should not be evil spoken of; and how sensible he was of his entire dependence upon the supplies of divine influence. He knew the importance of prayer, and, with true Christian humility, sought an interest in the supplications of those who love the Saviour. The two following letters breathe the same spirit, and contain the necessary official details. The first is to Joseph Hardcastle, Esq.

“MY DEAR SIR,

“Canton, Dec. 11, 1807.

“I sent on the 22nd ult., forty sheets of journal, and seventy-five letters, addressed to the care of Divie Bethune, Esq., of New York. They were put on board the Trident, Captain Blakeman, the vessel in which I came hither from America. Amongst the letters is one addressed to Joseph Hardcastle. However, one that I filled up to Mr. Reynier contains a fuller account of my expenses in Canton. The greatness of them has been a source of undue anxiety to me. I blush to say, and I grieve that truth requires me to say, that such things have followed me, and distracted my mind when attempting to draw near to a throne of grace.

“As I have stated, in the letters referred to above, two empty rooms cost me 350 dollars per annum. My board for the last three months, and during this, at the rate of 400. I have a boy, who costs about one hundred dollars per annum. I have put a few things into the rooms, and but a few, and those very coarse. On this head, I have been exceedingly sparing. The coat which served me on my passage, serves me still.

“On things that relate to the fulfilling the design of my mission, I have been more liberal, viz., in obtaining the means of acquiring Chinese literature, that,

if spared in the world, I may be able to assist in putting into that language the book of God. Not knowing how long I may be permitted to continue here, I have purchased a few Chinese books, paper, pencils, &c. The first of these cannot be obtained but by stealth; and the professed teacher of Johannes Lassar availed himself of that circumstance to impose upon me. He succeeded in defrauding me to the amount of twenty-eight or thirty dollars. I have now obtained betwixt four and five hundred volumes, on language, religion, philosophy, medicine, their code of laws, and history. To speak of four or five hundred volumes, conveys to you an idea of something greater than the truth, in this instance. Chinese volumes will hardly average two hundred pages each, sometimes duodecimo, and at others a large octavo. I have made small presents to those who could assist me in obtaining the language.

“Abel Yun, the agent of the missionaries whom I have mentioned particularly in my journal, has been attending on me daily during the last month. I spoke to Sir George Staunton, who sent him to me, respecting what he thought would be a suitable recompense. He mentioned about ten dollars per month. Yesterday I gave my tutor ten dollars, in as delicate a way as I could. He thanked me, but said some things which induced me to think that he was dissatisfied. After my lesson to-day he put a paper into my hands, saying, as he presented it, ‘erubesco.’ The sum of it was, that if I would give him thirty dollars per month he would come; if not, I must be deprived of his services. I said I would consider it, and give an answer to-morrow. Though I think it a narrow policy, and unwise economy, having been at the expense and labour of coming thus far to learn the language, to deprive

myself of the means of learning for a few dollars, yet the sum he asks is too much for the ability to teach which he possesses. And, moreover, I can be fully and usefully employed in learning the characters and the Canton pronunciation at present, for less expense, and therefore do not purpose to comply with his request.

“I hope my dear fathers and brethren will not think that I have been, or am, too liberal with respect to books, and things of that nature. Whilst there is not only a propriety, but a necessity of lessening expense in every possible way, as in eating and drinking, and the accommodation of the body, it seems an ill-judged saving that impedes in any degree the acquisition of the language of the heathen, without a knowledge of which every other expense is to little or no purpose. I wished to be able to say something determinate as to my probable annual expense, but cannot.

“Though my residence in the family of Mr. Milnor has providentially been of use to me, and would perhaps be yet so, as it respects my continuing unnoticed, yet I do not think it of so much importance as to induce me to remain in it. I purpose, if the Lord spare me, at the close of this month, which ends the quarter, to board myself. I hope to be able to save by that means 100 or 150 dollars. I tried to live in one room, but the inconvenience of a single day convinced me that it would not answer. I have not yet drawn any money; but shall have to do so soon.

“This, dear Sir, is a detail quite away from the spiritual nature of my work, but it is yet necessary in its place. It would have given me great pleasure to have sent a different account. I have considerable hope that the Lord will provide what is needful for the

great object in view. 'The silver and the gold are his.' I cannot mention any sum for which to desire letters of credit. I leave it, after the statement which I have given, entirely with the good pleasure of the society. I would just observe that the house of Beale and Magniac is convenient to draw from at Canton.

"Commending the family at Hatcham House to the care and blessing of Jehovah Sabaoth, &c., &c."

By the same fleet, he addressed the following letter to W. Shrubsole, Esq., under date December 20th, from which it appears that even at this early period of the Chinese Mission, he hoped that the American churches might be induced to send some one to join him at Canton. It records also the copy of a Chinese Vocabulary, which he was about to send home—the first fruits, as it were, of his labours.

"DEAR SIR,

"I have mentioned in a letter forwarded to Europe, by the way of America, that, if our American friends be acquainted with a citizen fitted for a mission to China, and one who would willingly undertake it, perhaps the society would do well to acquiesce. I do not here contradict that opinion; but I now think, that one of our own countrymen may be sent out as I was, viz., by the way of America, and come to this place quietly. If the Lord spare my life, and if I be permitted to remain, he might join me without exciting much notice. However, nothing could be done as to supporting the mission. I hope that in this so highly desirable work, too much stress will not, for some time to come, be laid on that circumstance. And, perhaps, should a person from the United States join the mission, and carry on any mercantile affairs, it might cause the

English gentlemen to order away any person in the mission belonging to Great Britain. These are some of the reasonings of my mind, but the Lord will provide.

“I hope to send, by favour of Sir George Staunton, a copy of a Chinese Vocabulary which I have drawn up. I intend it for the assistance of any one that you may be preparing for China. Should I have to leave Canton, I purpose, if the Lord will, to go to Penang. I am induced to give Penang a decided preference to Malacca, from the information the Rev. Mr. Lake was obliging enough to communicate to me respecting those two places. And moreover, though not absolutely forbidden to stay at Canton, yet if, after having acquired the language, there be not an opportunity of making known the gospel of the grace of God, I at present think that it would be suitable to go to Penang, and preach to the Chinese there the unsearchable riches of Christ. The Chinese who are in Penang, are settled here and there, in little societies of twenty or thirty families each; now either the person who writes this, or some other whom the society may appoint, would do well to go and endeavour to live amongst them. I trust the gentlemen, who have the government of Penang, would not feel it their duty to prevent such an attempt. Mr. Lake says that there is not at present any thing done for the religious instruction either of the Malays or Chinese on the island.

“December 29th.—Dear Sir, appearances of things as they refer to my continuance in this country, are more against me than when the above lines were written. The Roman Catholics are much alarmed, and they seem to be a little reviving in their influence at Peking. One has obtained an appointment to re-



main at Canton, as 'Procureur' for those in the interior. It is said, that Buonaparte purposes to send out more missionaries, but 'the Lord reigneth.' I have none here to plead my cause; yet I will not be cast down, the Lord will appear for me. I am sometimes called the 'American Missionary,' which I perceive is not grateful to some of the American gentlemen. There is a slight apprehension that such a character may involve them in some degree. Farewell, dear Sir. The God of love and peace be with you. His name shall be exalted among the heathen."

"My kind regards to your family. Your's, in the hope of the gospel,

"ROBERT MORRISON."

From the preceding letters it appears that, towards the close of the year 1807, Mr. Morrison found himself somewhat embarrassed by his residence at the American Factory, and that his friends were afraid of the political consequences which might ensue. He nevertheless remained there, and provided himself with two small rooms, which are commonly called in Canton a 'go-down,' corresponding to the basement story of an European dwelling, and used in the East as warehouse-room. There he studied, ate, and slept, adopting the habits and even the dress of the natives, with whom, for the sake of his great object, he almost exclusively associated. So great was his labour, and so sparing his diet, that in the course of a very few months he had seriously injured his health, and well-nigh endangered his life. On several of these points he afterwards saw his error, and may be understood to convey his own views of his conduct in the following pages, extracted from Dr. Milne's Retrospect of the First Ten Years of the Chinese Mission, p. 64, &c.; the chief part of which work was prepared from a

manuscript furnished by Mr. Morrison himself. The sentiments may prove useful to others in similar circumstances, and are, therefore, inserted at length.

“ At first he supposed that it would greatly facilitate his object to live in the manner of the natives ; and under this idea he supplied himself with such articles as are commonly used by the Chinese in dress, and at meals : but he shortly perceived that his idea was erroneous. To make himself remarkable in external appearance, would have been proclaiming to the Chinese, that he was not in circumstances similar to those of other foreigners at Canton, and that he had objects different from those of commerce, which is the only one sanctioned by the local and general authorities. Again, as religion does not consist in the form or colour of one’s dress, he not only declined assuming a native dress, but also did not make a point of being always dressed in black ; the white jacket and straw hat were worn as other Europeans do in warm climates. Whatever may be becoming in other countries, in those places where governments are averse to the diffusion of Christianity, all external distinctions of this kind had much better be laid aside by missionaries ; let piety towards God, and benevolence towards men, be the characteristics which distinguish them.

“ At first, as above observed, he ate in the Chinese manner, and dined with the person who taught him the language. His mode of living was most rigidly economical. A lamp made of earthenware supplied him with light ; and a folio volume of Matthew Henry’s Commentary, set up on its edge, afforded a shade to prevent the wind from blowing out the light. He did not find, however, that dining with a native increased his knowledge of the language ; in the time of taking a hasty meal little advantage was gained.

The same reason which led him to pare his nails, cut off his hair, and give away his Chinese dress, induced him to desist from being singular in his manner of eating also. His nails were at first suffered to grow, that they might be like those of the Chinese. He had a tail (i. e. a tress of hair) of some length, and became an adept with the chop-sticks. He walked about the Hong with a Chinese frock on, and with thick Chinese shoes. In this he meant well, but, as he has frequently remarked, was soon convinced that he had judged ill.

“This part of the narrative affords an illustration of the spirit proper for every missionary, viz., that of ‘not seeking great things for himself.’ A willingness to become all things, that are innocent and honourable, to all men, and to ‘endure all things for the elect’s sake,’ is an indispensable requisite in those who devote themselves to this branch of the service of God. Some ministers and missionaries, in different ages of the church, have possessed this spirit in a high degree; and their external circumstances have rendered the most rigid self-denial absolutely necessary. To labour night and day; to sleep in barns, in the fields, and on the floor; to eat and live with poor country people; to suffer scorching heat, and freezing cold; to visit and converse with the poor of the heathen in filthy hovels, are things, some of which every missionary may expect. If the scene of his labours should not render this kind of self-denial necessary, still it will be wise to commence and persevere with a readiness to endure it when duty calls. An apathetic indifference to personal convenience and comfort is not in itself a virtue; but a rational self-denial, undertaken at the call of duty, and for the benefit of others, is a virtue of high character, wherever it exists, and of

prime importance in those who propagate the gospel among the heathen. Yet, for a missionary to court difficulties, or to reject personal comforts, when he may innocently enjoy them without hindering his object, is not wise; his great work will never prosper the better for such scrupulosity.

“Economy in expense is always inculcated by those who establish foreign missions, and will ever be studied by conscientious men employed therein. Indeed, when it is considered that Missionary Societies are generally supported by the voluntary contributions of Christians—often of poor Christians too, it becomes a sacred duty to husband such money in the best possible manner. Still it is a well-judged economy which alone can direct these contributions to their proper end. There may indeed be some missionaries, who, forgetting their character and duty, spend extravagantly, and lay out on themselves what might support them decently, and also help to send the gospel to some other place. This is highly culpable. On the other hand, it should be observed, that the sacrifice made by subscribers to missions is a mere nothing, compared with the sacrifice of the missionary himself.

“There may also be some who, by an over rigid economy, injure their bodies, and abridge their usefulness. This is an ill-judged economy; and an error with which the person referred to considers the first year of his labours as chargeable. The most valuable of all things to a missionary is his time; therefore, to save a little money, by the loss of a little time, is not good economy. For example, it is often said in Europe, that a missionary may clean his own shoes, brush his clothes, sweep his chamber, mend his garments, cook his victuals, and be his own servant, &c. &c.; and there are many grave and good persons who would

express the highest surprise and dissatisfaction if they heard of a missionary's employing two or three domestics. But the rules of common prudence generally apply to the situation of missionaries abroad, as well as to that of Christians at home; and three Asiatics will hardly do the work of one European servant. If ministers at home find that attending to menial services impedes their work, how should it be supposed not to impede a missionary's also, whose duties require far more time and strength than those of a minister who preaches in his mother tongue? In some parts of the world, indeed, it is absolutely necessary for a missionary to 'be his own servant;' but in the East, that necessity rarely exists; and if from an idea of economy or self-denial any one imposes the labour on himself, he will, at a future time, have to include this in the list of his other errors. Not that a missionary should not engage in any lawful service, however mortifying (and there is nothing really mortifying in menial labour), to further his work; but it is argued, that under the circumstances here supposed, it would impede, and not further his work. He cannot do many things at once; and if he spend any given portion of time, whether large or small, in doing that which might be quite as well, perhaps vastly better, done by a common labourer, his more important objects, which others cannot assist him in, will lose that portion of time. If any person argue that he may nevertheless attend to these as a relaxation from his other labours, it is answered, that several of the things above mentioned, afford a kind of relaxation that few men, after being fatigued with their own proper duties, would be very fond of. The inference is easy;—a missionary's great work should fill his heart, head, hands, and time—his strength and energies should be reserved for that—his

other concerns of inferior moment may be as well managed by some native domestic. It is always desirable, that he should be placed in circumstances to afford one, or more if necessary, to admit of his enjoying entire leisure for his chief work. What is here said, proceeds on the supposition that he has abundance of missionary labour, and that he considers his labour as 'his meat and his drink.'

"With respect to a missionary's dress and mode of living, difference of circumstances will justify a variety in these; and 'a wise man's heart will discern both time and judgment.' Louis Le Comte, a Jesuit,\* who laboured for some years as a missionary in China, has an observation worthy of notice on this subject:—'I am persuaded,' says he, 'that, as to a missionary, the garment, diet, manner of living, and exterior customs, ought all to be referred (i. e. subservient) to the great design he proposes to himself, to convert the whole earth.' Wherever it is found that any certain mode of dress, or living, exposes a missionary to suspicion, persecution, contempt, or opposition, there it undoubtedly ought to be laid aside, and some other, less obnoxious, substituted. The same judicious principle which induced Mr. M., under the peculiarity of his circumstances, to lay aside the Chinese costume and diet, would have induced him to adopt them exclusively, under circumstances of a different character. Were China open to receive the gospel, then it would be proper to live, in these respects, like the natives; and if there is reason to believe, that the assumption

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\* Le Comte's book was translated from the French, and published in London in 1697; among many things which a Protestant missionary cannot approve, he will also find many that well deserve his attention. The latter part of the book gives an account of the labours of the Catholics in China.

of a Chinese dress and mode of life, would facilitate the object, then also it becomes a duty. Whether missionaries ought in foreign countries to assume a particular habit, as the distinguishing badge of their profession, it is not the object of these papers to discuss. We find neither command nor example in the New Testament for such a practice, nor any express prohibition of it. After the days of the apostles, in the second and third centuries, if not before, the ministers of religion sometimes observed uniformity of dress. The toga of the Romans, being often gay and splendid, was deemed unsuitable as the badge of those who acted as the standard-bearers of a religion which taught mortification and deadness to the world; hence the pallium, a kind of cloak or upper garment, worn by the Greeks, especially by their philosophers, is said to have been most commonly adopted, as more grave and modest.\*

“In China, the first Jesuits took the garb of the Ho-shang, i. e., Bonzes, or Pagan priests; but though they themselves considered it grave enough, it exposed them to the contempt of the people; hence they adopted the student’s habit, or the dress of the learned, which they thought procured them more respect. And the compiler is of opinion, that if any particular habit should ever be assumed by Chinese missionaries, this is the most suitable one; perhaps, however, to wear the garments of common men, without distinction, may be better. At all events, to introduce foreign canonicals in China, would be preposterous in the extreme. The Primate of England, in his full ecclesiastical dress, and the Pope of Rome, decorated with

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\* King’s Primitive Church.

all his pontificals, would not, on account of their garments, appear more respectable in the eyes of a Chinese, than a Pagan priest with his gaudy trappings on some of the high festivals of Baal! The novelty might, indeed, excite the gaze and laugh of the multitude; but, with all the sacred vestments of the West, they would still be considered as mere Ho-shang; perhaps even identified with them."

Conformably with his habitual endeavour to promote the spiritual welfare of all to whom his influence could extend, Mr. M. tried to commence public worship in his rooms at Canton; and on the first Sabbath in January 1808, he invited, by note, three or four American gentlemen whom he knew, to attend a religious service at his apartments. "I was grieved," he says, "that they had not the means of hearing the gospel, and thought that they would embrace that which was now offered. However, Mr. —, to whom I addressed the first note, dissuaded me from sending to the others, as it would not, he thought, be agreeable. He remained with me himself, whilst I read the Scriptures, and went to prayer."

"After a little time," says Dr. Milne, "Mr. M., understanding better the state of society at Canton, hired a building there called a Factory, which, though small, furnished more room and convenience, was better adapted to his pursuits, and more conducive to health, than the 'go-down' which he had hitherto occupied. In warm countries, roomy and well ventilated apartments are very necessary for the health, and should be sought for by missionaries. The rent in Canton is indeed very high, but that is an unavoidable evil."

This was the French Factory, which was kindly offered to him by Mr. Parry; he removed thither on



the 1st of February, and continued there until he left Canton for Macao at the beginning of June, to recruit his health.

Considerable interest in the peculiar situation of Mr. M. was now manifested by several of the English residents; his character commanded respect, and his pursuits excited attention. Amongst these must be mentioned Mr. Roberts, then chief of the English Factory, to whom Mr. M. had been introduced by the kindness of Sir George Staunton. Dr. Milne, speaking to this point, takes occasion to make the following remarks:—"Mr. Roberts, as long as he lived, showed every disposition to further the literary and benevolent views of the society with which he was connected. When on his death-bed, he said, 'I see not why your translating the Sacred Scriptures into the Chinese language might not be avowed, if occasion called for it. We [i. e., the members of the Factory] could with reason answer the Chinese thus: This volume we deem the best of books. Mr. M. happens to be able and willing to render it into your language, in order that it may be legible to you; your approval or disapproval of it rests entirely with yourselves; we conceive he has done a good work.' These were Mr. Roberts's words. It was in a somewhat similar manner that the British ambassador at the court of Persia introduced a copy of the New Testament to the notice of the sovereign of that country. The consequence was, that the Persian monarch, after carefully perusing the excellent Martin's version, gave his most unqualified approbation, both of the book itself, and of the pious design of the British and Foreign Bible Society in circulating it through the world. If the Sacred Scriptures were presented, by some magnanimous official character, to the emperor of China, or to his great officers, in a dig-

nified manner, who can tell but that they might be well received, and gradually lead to happy consequences? The Sacred Scriptures, in the form in which they now appear (*viz.*, that of a translation), have never been officially prohibited in China; and, though there is some reason to fear that they might be confounded and identified with other prohibited books, there is also a possibility that they might be accepted. Very much would depend upon circumstances, and the manner in which they were offered. Cold-hearted suspicion, however, often paints to itself more difficulties than really exist."

Mr. Ball, who filled another department in the Honourable Company's establishment, also kindly noticed Mr. M., and sent him from Macao a copy of a Spanish grammar. To the Honourable J. Elphinstone he was indebted for the present of a Latin-Chinese Dictionary, valued at about £50; and from Dr. Pearson, whom he was compelled to consult in his medical capacity, he received, as did also his family, the most prompt and efficient medical attendance for the space of five and twenty years. Death only interrupted the friendship which subsisted between Dr. Morrison and these gentlemen. "It is but just to observe that he received innumerable civilities from those who did not enter fully into his views, nor indeed entirely approve of them. He was also aware that his character and objects sometimes afforded a topic rather of light remark than of serious conversation; but he was prepared to make allowances for youth, with whom too frequently not only missionaries to the heathen, but any minister of religion, is equally a subject of jocular remark."\*

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\* Retrospect, p. 74.

Almost from the commencement of his residence in China, Mr. M. endeavoured to gain the attention of his Chinese assistants and domestics to the claims of the Lord's day. Abstaining himself from his ordinary studies on that day, and devoting it more immediately to the worship of God, he set them the example of its holy separation; and when he could keep them with him, he engaged them in reading the manuscript Harmony which he had copied in London, offering such remarks as his acquaintance with the language enabled him, in illustration and application of its contents. He also endeavoured to join them with him in singing and prayer. This practice he continued to the very close of his life, giving to his services on the Sabbath such close resemblance to the worship of British churches as his increasing knowledge fitted him to do, and the circumstances of those around him rendered suitable. This effort was attended with all the difficulty which is usual in such a case; it was not, however, either made or sustained in vain.

So painfully was the mind of Mr. M. exercised at this period, by the heavy expenses unavoidably attendant on his residence at Canton, as has been already mentioned, that this circumstance, in connexion with his unremitting application to study, without sufficient air and exercise, and the enervating influence of the climate, reduced him to such a state of debility, that he was unable to walk across his room. It was at this time that Dr. Pearson first attended him, and recommended his removal for a time to Macao. Through the kindness of Dr. Pearson, and the other gentlemen whose names have been mentioned, a residence was obtained for him at Macao, whither, on the 1st day of June, he proceeded, under considerable depression of mind. That he carried his

views of economy to an imprudent length, none of his friends will dispute. Those, who follow him in the missionary service, at all times sufficiently arduous and self-denying, may learn something from his example. Neither his journal nor his letters, however, breathe any other spirit than that of divine contentment, and cheerful acquiescence in his circumstances for Christ's sake. To these, this narrative shall again give place. The difficulty of remaining at Canton, gave him constant anxiety; and the interpositions of Providence to secure his continuance, and to prevent his removal to Penang or elsewhere, as he sometimes had even resolved to do, until his official connexion with the Company secured to him a residence, cannot be better detailed than in his own language.

On the 1st of January he writes thus:—"In this distant land I enter on the new year deeply humbled before God on account of manifold failings and transgressions, yet grateful for innumerable mercies. I enter on this year purposing, in the strength of God our Saviour, to apply closely to the first point of my great object, till by his blessing I have in some measure succeeded in it. The work is great; it requires patience, it requires labour. The latter I am conscious of not having spared; I only fear that I may injure my health by excessive application, and manifest thereby a culpable want of patience. Happy is it for us, when we are diligent in business, if we are found fervent in spirit, serving the Lord; labouring, but not trusting in an arm of flesh; desiring to excel, not to serve ourselves, but the cause of our Lord Jesus Christ, that he may be glorified, and very many be saved from sin and hell."

The following are extracts from his journal:—

“January 7, 1808.—An instance occurred of the Chinese attesting the truth of an assertion by cutting off the head of a fowl, which is done only on special occasions, with great solemnity, implying that if what has been asserted be not true, may he suffer as the fowl does. There is nothing among the Chinese similar to an oath exacted by the magistrates when they take evidence. Appeals to the gods are only made amongst private individuals, when they question the veracity of each other; and this is done not only in the manner stated above, but in various others; as, by dashing a potter’s vessel to pieces, and wishing that if they speak falsely it may be done unto them in like manner; or by blowing out a candle, and wishing that they in like manner may be extinguished. On some occasions, they go to the temple, and before the idols utter imprecations. Practices very similar are, alas! too common in our own country. Indeed, there is nothing here among the heathen that is a thousandth part so bad as the constant and irrational profanation of the names of the Divine Being, and of sacred things, so common in Europe. They do not, whether in good humour or bad humour, in earnest or jest, call upon Heaven to render them miserable in time and eternity; as wicked men, informed, but not influenced by the gospel, do in countries called Christian.

“I felt about this time somewhat depressed on account of my being quite alone, and without any person whom I could call a friend. The Chinese who assisted me were very mercenary. The hope, however, that the Lord was on my side, and was a friend that remains more faithful than a brother, afforded me comfort. The Chinese who professed the Catholic religion, and who hitherto visited me frequently, now left off calling. He, however, some months after,

resumed his visits, and was of some use to me. By explaining the full and free salvation from sin and misery, through faith in Jesus, which the gospel records, I endeavoured to be of use to him.

“January 10.—I mentioned to a Chinese, who called at breakfast-time, that it was the Lord’s day, and the conversation took a suitable turn. He has, he says, several friends who worship Tëen-choo, ‘the Lord of heaven.’ I was grieved at my inability to say more to him. Could I once speak the language tolerably well, I might, as Paul did, ‘receive with kindness those who would come to my own hired house, and there preach to them the kingdom of God.’ I might also instruct a few children. I have, as the Lord assisted me, practised the first of these methods of communicating knowledge, up to the time of transcribing this journal. The second I attempted once and again. In the first attempt I failed. The boy, whom I have had for a few months past, is yet with me, and will, I hope, continue. I have, however, been completely disappointed as to the extent to which I anticipated, at the commencement of this year, to have carried my endeavours relative to children. My very close application to the language, indeed, left me no time: and I have considered that the acquisition of the language, for the purpose of aiding in the translation of the Scriptures, is my highest duty, for the present; and to this object I have devoted, I will not say the most, but the whole of my time and strength. I have put down in my diary for this day, that I was perplexed, not knowing what words to make use of, to express to the Chinese, with whom I conversed, the Supreme Being; whether to adopt the Tëen-choo, of the missionaries, or to make use of words which are commonly understood by the heathen to denote spiritual and su-

perior beings, or their gods, which are many. I do not now feel on that head any difficulty. I make use of both modes of expression; but give the preference to their own, Vir-Shin, which is the most generally understood. When I make use of other names, they imagine that I bring to them another god—the God of my country. From this notion, which is perfectly in unison with all heathen ideas of gods, I keep as far distant as possible. I do not bring to them another god, but endeavour to convince them that their ideas of 神 Shin are erroneous; that there are not many gods, but one, and He is the same to every nation under heaven. I even let them retain the word 天 Tēn (heaven); but ingraft upon it proper ideas, as we do in our own language. Those who know any thing of religion, have lost the heathen idea of heaven, and mean by it the God who reigns in glory there. It is a matter of small importance to give to the heathen new words, in comparison to the giving of right ideas of things. It appears to me that the Roman missionaries have made much noise about forcing the Chinese to receive the term 天主 Tēn-choo (the Lord of Heaven, which by the way, is a good expression); but then they have brought to them, at the same time, numberless objects of worship, saints and martyrs, perfectly of a piece with their old heathen ideas of the 菩薩 Poo-Să, or demi-deified spirits of departed good men—men who were esteemed so when on earth. The other day I was looking at the Catholic prayer books, translated into Chinese, and was grieved to find that they had been at so much labour to render all the unscriptural jargon, which is addressed to the mother of our Lord, with prayers to holy men and holy women, and for the souls in purgatory.

“On the 13th, I had a particularly comfortable manifestation of the divine presence in the exercise of prayer, accompanied by the perusal of the 48th Psalm. ‘God is known in Zion’s palaces for a refuge;’ and, comfortable truth! he is known for a refuge to the ends of the earth. The greatness and goodness, the purity and grace of Jehovah, impressed my mind more strongly than for a long time before; and, said I, this God shall be my God even unto death. He is now to me instead of father, and mother, and brother, and sister, and friend. In the face of Jesus Christ, how excellent, how lovely, how gracious! In the midst of disappointments and sickness, imprisonment or death, I am persuaded he can make me happy Whence, O Lord, this manifestation! I rejoice with trembling.

“January 14.—In the evening of this day, I ate my dinner with a Chinese family in their own style. This mode, for reasons which I before assigned, I have since adopted; indeed, ever since I boarded myself I followed it. I was at this time indisposed from a too close application to my Chinese studies. Sitting at the table, holding the pencil in a posture to which I had not been early accustomed, brought on a pain in my side. On the 18th I was so unwell as to decline the lessons of Abel Yun. On the Lord’s day, I again endeavoured to speak by means of characters to my domestics, of Jesus and the resurrection. On the 19th, I was again able to apply, for short intervals, to my studies; frequently leaving off and taking the exercise of walking in the yard. In the midst of some degree of depression on account of being almost entirely silent on the Lord’s day, so far as it respects preaching the gospel, I am cheered by the consideration, that the language I am studying, and into which I hope to see



the sacred page rendered, is understood by an immense population,—millions on millions who will be able to read for themselves the wonders of redemption.

“January 27.—I walked out to the temple of Pih-te Poo-să, ‘The great northern deity’, where was a large concourse of worshippers, and which was filled with the smoke of their offerings. They brought in small baskets of fowls, and pork, and vegetables, and fish, which, after the prostrations were over, they took away with them. They had, moreover, candles, and the fragrant matches, which have been mentioned, and gilt paper. These were consumed, whilst part of the wine was poured into a trough before the altar, or thrown on the ground. One poor woman came with an offering of pork and green peas—she had neither fowl nor fish. When the worshipper throws his flaming paper on the metal altar, an attendant in the temple beats a large drum, and strikes a bell, as if to rouse the attention of the god to what is offered; this, however, was omitted for the poor woman. Several of the worshippers muttered a prayer on their knees; and others, while standing, took up a crooked piece of wood, like a cow’s horn divided lengthwise, threw it down again and again, till it fell in a posture that they wished, or thought ominous of good. There is nothing social in their worship, nor any respect shown by those who are not engaged. One is praying, another talking and laughing, a third cleaning utensils, &c. As in every idolatrous country, there appear to be here favourite deities, as well as particular times for the worship of one in preference to another. Hence many of the temples are quite deserted, whilst Pih-te Poo-să was crowded, smoked, smutted, and almost burnt out of his dwelling.

“On the morning of the 28th, about two o’clock,

the noise of the Chinese fireworks, and so forth, commenced, welcoming the introduction of the new year. The Chinese dressed themselves the evening before, and waited for its approach. I rose about two or three in the morning, and walked in the suburbs, which were thronged by persons repairing to the temples, carrying with them various offerings.

“I am deeply impressed with the desirableness of some persons, thoroughly versed in the original Scriptures, coming out hither to aid in the translation of them into the Chinese language. The mere anticipation afforded me pleasure, that some persons at no distant period would, in the spirit of love to Jesus, and of an unfeigned desire to promote his kingdom in this world, unite the product of their labours, when by revision a work as perfect as possible might be sent forth into the world. In my endeavours to speak of our Lord, I have yet to lament my imperfect knowledge of the language. This I felt when speaking of the sacrifice offered by our Lord Jesus for guilty men.

“February 1.—On this day I availed myself of Mr. Parry’s polite offer of the use of the Factory in the French Hong which was unoccupied.

“April 1.—At this time, notwithstanding my heavy expenses, I scarcely took sufficient food for my support. A little tea and bread in the morning, and in the evening a little beef with rice and tea. I soon left off this mode, and ate what the Chinese were in the habit of providing for themselves, which I found more nourishing than any thing that I could desire to be dressed on my account in the English manner of doing it.

“April 2.—A person, who had traded for a number of years amongst the Malays, informs me that they

still manifest, in a high degree, deceit, cruelty, and revenge. When injured by a European, they revenge themselves on the next white person that they meet. The captain had never seen amongst them a copy of the New Testament. They excuse themselves in the commission of every crime, by referring all to the pre-determination of God. Of the most wicked man they observe, that he was, to be sure, an unfortunate man; but it could not be helped, it was so decreed.

“Lord’s day, April 4.—I again read the Scriptures with my inmates. In the evening I succeeded in keeping one of them with me, whilst I engaged in prayer, as well as I could, in his own tongue. When I spoke to him of the idols and offerings of the heathen temples, he referred me to the example of the Portuguese at Macao, who had similar idols and offerings. The Lord promised the land of Canaan to his ancient people; but they had to fight for it, when they went in to possess it: and thus it is with the possession of the heathen, which is promised to the Lord Jesus Christ; his people must fight with the spiritual weapons he has appointed.

“April 6.—M. Richinez, the French Missionary, was again ordered to quit Canton.

“April 9.—This day brought us news of the taking of Copenhagen, and other events which took place about that time. I look with the most anxious concern on my native country. O may the God of Israel preserve her!

“April 11.—I had a very severe head-ache, which obliged me to leave off my studies and go to bed. Mr. Elphinstone sent me his Chinese Dictionary from Macao, with his best wishes for my success in that which I have proposed, and which he considers of importance to every one in any way connected with China.

Fă-qua, a painter of some ability, sate by me on the 13th, and read seventy-five pages of the New Testament, before he stopped. When he left off he said that it was 'all very good talk.'

"April 16.—I had Low-sam, Une-qua, and Fă-qua: the latter was busy painting a picture of the Virgin Mary. How much it is to be lamented that, under the name of Christianity, they should receive that which is on a level with their own superstitions.

"Lord's day, April 17.—Besides reading the Scriptures I endeavoured, under the veil of teaching the words Sabbath, law, promise, threatening, resurrection, &c., to communicate the important truths connected with these—as the law of God contained in the decalogue; the promise of life; the threatening of death; man's having violated the law of God, whence death and all our woe; the promise of forgiveness; the resurrection, and eternal life through our Lord Jesus Christ. O that the blessing of God may follow these feeble endeavours! Descend, thou Spirit of God! Open their hearts to receive the truth!

"April 21.—The Mohammedans are, I find, numerous in Canton. A Chinese, in describing them to me, not only noticed their aversion to swine's flesh, but also to pictures and images. He observed that they worshipped towards the west, that they broke the vessels which happened to be polluted by infidels, and had books in a language unknown to the Chinese.

"April 22.—I received a grammar of the Chinese language in Spanish, sent to me by Mr. Ball, of Macao. My obligations to the gentlemen who have come forward to assist me are very considerable. I pray that the Lord's blessing may accompany my helps and my endeavours.

"April 23.—I received a letter from Dr. Pearson,

expressing his wishes for the success of my undertaking. A fire happened a few days ago in an adjoining street. The Chinese attribute it to an evil spirit; and, to conciliate him, they have erected, in a public place, a long pole, adorned with lanterns; the priests have visited it for several mornings with music, and have bowed towards it. A play is appointed, with the hope of appeasing the evil spirit.

“April 24.—Learning with my two assistants the word ‘hope,’ we made two sentences to exemplify it—‘I hope you are well,’ and ‘the hope of a future life.’ The former, when rendered into English, they learned with all eagerness, but discovered an aversion to the latter. I asked them how it came to pass that the affairs of the present life were esteemed so important, whilst those of a future and eternal state were neglected. Without returning an answer, and merely to gratify me, it was with a sneer that they desired me to teach them the English of the sentence in question.

“Low-hëen, in describing to me the temples of 孔夫子 Kung-foo-tsze, and the honours or worship paid to him, led us into a long conversation on the impropriety of giving similar worship to a man that they did to God. We allowed that Kung-foo-tsze, or Confucius, as he has been Latinized, was a wise and good man. Low-hëen insisted that but for him the Chinese must have been mere brutes, and that not to worship him would be the highest ingratitude. We allowed that he should be esteemed and venerated; but then the Almighty, who was the Creator of the world, created him, and gave him the wisdom which he possessed. He was, to say the most that could be said, but the servant of God; therefore to pay equal honour to him as to God, or worship him instead of God, was altogether indefensible. Low-hëen was in a dif-

faculty here. His next resource was to compare Kung-foo-tsze to the Lord Jesus, and to claim the same honour for the Chinese sage that I did for the Saviour. But here again, allowing that Kung-foo-tsze was all that he claimed for him, the character and claims of Jesus were widely different, and vastly greater. Christ was 'God manifest in the flesh.' Kung-foo-tsze was a good man, but merely a man. He regarded only the Chinese, but Jesus extended his regards to the world. Low-héen interrupted me by asking whom Jesus had sent to Canton.

"April 25.—I made inquiries respecting the expense of printing a work in the same size as that in which the classical books of the Chinese are printed. I did not, however, proceed so as to form an estimate of the probable expense of the New Testament. It is said that one set of plates will suffice to print 30,000 or 40,000 copies of a work. On the island of Honan, which is opposite to the European factories, the tea tree is found; but it is not larger than a very small gooseberry-bush. The building of the ancient Tă, or pagoda, about half-way between Whampoa and Canton, called by Europeans 'the half-way pagoda,' is 200 feet high, and the walls five or six feet thick. On the side, from the top, hangs a chain a short way down. Within are niches for the reception of idols: in the lower niches are also placed a few. The structure, at a distance, has an appearance similar to that of the Monument near London bridge. In several temples into which I went, were papers pasted up soliciting of the gods a supply of rain, which is at present greatly needed. The Chinese, amongst other methods, when inquiring their fate in the temples, have in a box a few slips of bamboo numbered. While on their knees they shake the box, holding it with

both hands, till a single slip falls out; in the temple is a paper with replies corresponding to the number of the slips, which answer, whether felicitous or otherwise, is supposed to be the will of the god.

“Lord’s day, May 1.—The two persons who now assist me make it a rule to leave me a great part of the Sabbath. When, however, they do remain with me, they read in the Scriptures. I endeavoured to-day to explain to my two domestics, the satisfaction of our Lord Jesus Christ. O that the Lord’s blessing may accompany my feeble endeavours.

“May 3.—I had an opportunity of speaking, at some length, on the way of salvation, to a Chinese person who professes faith in Jesus. His ideas of acceptance with God were nothing different from the dispensation of the law. Of the scheme of the gospel, though he named the name of Christ, he knew nothing. The Europeans with whom I converse on the final object of my mission profess to despair entirely of its success. But, nothing is too hard for God.

“May 6.—At this time, a French Missionary, after repeated orders were sent to him, was obliged to leave, whilst I remain unmolested.

“May 7.—This day the Chinese, according to their annual custom, commenced their theatrical exhibitions before the factories on a large scale. They are continued for three or four weeks, and are considered of a religious nature. How they could at first be considered grateful to departed spirits, I cannot tell. The votaries of Reason, unaided by divine revelation, might be fairly called upon to come and see her fruits. ‘But,’ say they, ‘these superstitions are found only amongst the vulgar, and those who do not listen to the voice of reason: philosophers despise them.’ Well, but those vulgar compose nine-tenths of the heathen

world: and the philosophers who despise the popular worship, live without any; that is, they are atheists in the world; which, in the eye of reason, aided by divine revelation, is quite as irrational as the superstitions of the vulgar.

“May 8.—My boy asked me to-day if he could say with propriety, ‘Jesus save me;’ or, ‘I save myself.’ He has attended without apparent unwillingness to the reading of the Scriptures.

“May 9.—The Missionary Richinez called before his going down to Macao, to say that if I had any letters, he would take them. He informed me that there are eight missionaries in Cochin-China, over whom there is a bishop; and that there is also a bishop at Tonkin. He also said that the missionaries in China do very little personally in the instruction of the people; that is done by the Chinese themselves. According to him, a missionary not many years ago made a translation of the Scriptures into Chinese, but it is in the hands of very few. The reason of not having them printed is, he says, the indisposition of the Chinese to read. The truth of the remark I question very much. He adds moreover, with more probability, that the professing Christians are afraid of having books found upon them. Two of the princes were, he told me, during the late persecution, banished for their attachment to Christianity. I wished to draw him to spiritual conversation, but did not succeed to any length. When I spoke of the necessity of the new birth, and the agency of the Spirit of God in effecting it, he assented to the truth.

“The character of the present Emperor Kea-king, who is now in the thirteenth year of his reign, which Richinez gives, and which I presume he received from the missionaries at Peking, is, that he is a mode-



rate man, possessing a mediocrity of talent, wishing to rule well, but refusing to be led by any of his ministers, and addicted to the free use of wine.

“May 13.—I wrote to Dr. Mason by a vessel sailing for America. The officers of government refused to grant her a clearance till she engaged to take away M. Richinez.

“May 14.—I was so much indisposed as to be obliged to go to bed. Such occasions make me more thankful for the large proportion of health which I do enjoy. O for more wisdom and grace! I long greatly for some one from amongst the heathen who might be to me now an assistant in the good work, and finally be my crown of rejoicing in the day of the Lord Jesus. O my Father, my Father, hear me in this.

“Lord’s day, May 15.—I have been reading the Scriptures as usual, with my native inmates. They are unwilling to allow that any thing is new to them. They are constrained to acknowledge that the words of our Lord are right words; but then they have something that is similar, they say, and equally good. I greatly desire and pray, that ere long the Lord may grant me souls for my hire. Of dry bones he can form an immense living host; and from stones he can raise up children to Abraham. My two assistants joined with me in singing part of a hymn. We translated and sung to the tune of the Old Hundredth Psalm, “Jesus shall reign where’er the sun,” &c. O that he reigned in their hearts!

“May 16.—I bless God, who has still granted to me a quiet residence. My mind is in some degree depressed. Be strong in the Lord, O my soul. Fear not, only believe.

“May 18.—The person who aids me in the Man-

darin tongue, wrote to me to say that he must have thirteen dollars per month, or that he could not continue. Though I could ill afford it, I was induced to give it. His assistance is good, and good assistance is not obtained without difficulty. O for the divine presence and assistance! The will of the Lord be done in me and by me. I felt at this time a strong desire to see some person who loved our Lord Jesus. Dr. Vanderkemp, I perceive, spent the same time that I have spent in this country without having any success whatever. Low-hëen and Kwei-une at this time frequently joined in singing a hymn. My heart's desire was that the Lord would give them a willingness to receive the truth.

“Lord's day, May 22.—My prayer is in an especial manner that the Lord may awaken in the hearts of those, who are with me, a saving concern for the salvation of their precious and immortal souls. How much should I be strengthened by one from amongst the heathen to join me hand in hand, and to travel with me towards the heavenly Zion. We were annoyed the whole day by a theatrical exhibition in honour of demons.

“May 23.—I received to-day a letter from Dr. Pearson, saying that Mr. Roberts approved of my intention to form a Dictionary, and felt disposed to aid me in the expense, apprehending the Company would not be averse to it. He urged me to visit Macao, and expressed a hope that neither the Portuguese government, nor the Romish Church, would interfere with me.”

Having corresponded further on the subject of going to Macao, and some rooms having been prepared for his reception, he writes on the 25th that he had determined to proceed thither, adding, “O to be able to

trust in the Lord alone! May I look to the creatures as to the fingers of God." On the 27th he sent his trunks on board a vessel by which he purposed to go down to Macao, and was for several days much indisposed and full of anxiety. Whilst waiting for the sailing of the vessel, he writes as follows:—

"Lord's day, May 29.—I have been quite unable to do any thing to-day. O for patient resignation to the will of God, whether it be to do or to suffer. This is the fifth day of the fourth month devoted by the Chinese to amusements and various idolatrous rites. How great is the revolution that is yet to be effected before they be brought from their dumb idols to serve the living God. O Jehovah! reveal thy powerful arm. When thou wilt work, none can let it. O for much of the zeal with which Paul was animated when he aimed at the conversion of his judge. I would aim at the spiritual benefit of all with whom I have intercourse.

"May 30.—I found myself somewhat better, and was enabled to apply to the language.

"May 31.—If health permit, I leave Canton to-morrow morning, to go down to Macao."

The following extracts from a letter to Dr. Waugh will be read with interest, in both a public and private point of view. Its first date is Canton, Jan. 5th, 1808. —"By the good hand of my God upon me, I am, in this distant land, preserved to the commencement of another year. Twelve times has the moon waxed and waned since I left you. The Lord has brought me through changing scenes and changing climes, whilst he, always the same, has sustained and ministered to me every necessary comfort and support. Blessed, for ever blessed be his name!

“I continue to be assisted by Abel Yun, whose proper name is Abel Yun-kwan-ming. He is occasionally a little difficult to please, but on the whole is kept in tolerably good humour. To be taught by a native from the bosom of the Romish Church and the immediate agent of the missionaries, was not expected: but nothing is too hard for God. The Romish clergy at Macao are considerably alarmed by my coming out. There is every reason to fear that their influence will be exerted against me. Some of the gentlemen with whom I converse have apprehensions from it. My hope is in the Lord our God. When he will work, none can let it. He has opened the door beyond our most sanguine expectations, and without his gracious permission none can let it. M. Richinez, a Romish missionary, who two years ago was ordered by the government to leave the empire, has now obtained an appointment from the Emperor to remain at Canton, as the “Procureur” of the missionaries at Peking. I was introduced to him a few evenings ago, when dining at the Company’s table. M. R. is a lively, talkative Frenchman. He resides with Mr. Chalmers, at the Swedish factory.

“The Malays, I am sorry to have to say, are in most places of a ferocious and cruel disposition, which will subject the missionary who goes amongst them to considerable danger of his life.\*

“Permit me to say, that I am considerably disappointed in not receiving from any person in England—from any of the brethren or fathers, letters by the fleet which sailed three months after I left my native land. I know how much all the ministers are engaged; and also mercantile brethren, but it is by no

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\* The sad fate of Morrison and Lynam is a painful proof of this.

means an object of no importance to write frequently and largely to missionaries amongst the heathen. I do not mean absolutely official letters, but letters tending to quicken and encourage, to caution and instruct missionaries. The society, as a body, writes as frequently, I doubt not, as is suitable; but might not the Directors be requested, whether in town or in the country, to fill up letters to such missionaries as they read of, or hear of in such and such situations? These letters could be put into the hands of the Committee to look them over before sending them abroad.

“I believe I am labouring to prove what is universally granted; that a frequent correspondence betwixt Christians at home, and missionaries abroad, is calculated to produce, by the Lord’s blessing, very happy mutual benefits.

“Dear Sir, permit me to request a most respectful remembrance to the members of the session at Well Street. My love in the gospel of our Lord Jesus to all the brethren who may inquire respecting the mission to China.”

Two letters addressed to Sir George T. Staunton, Bart., should be here inserted:—

“DEAR SIR,

“Canton, Feb. 16, 1808.

“A few days after you left Canton, I felt myself so much indisposed as to be unable to pursue my studies; Abel Yun of course declined calling on me. I am now much better, and again apply to the Chinese language; at present, however, I am without any assistance, not having seen my former teacher. Indeed, all the Chinese are, at their new year, fully engaged in visiting their friends. I avail myself of your polite invitation to the library and divine service, both of

which, in different respects, are pleasant to me any where, but particularly at Canton. I have removed from the little unpleasant room where you saw me to the Factory adjoining, which was formerly occupied by M. Richinez and his companion. I fear that I shall not be able to take your advice respecting a visit to Macao in the summer season. It would excite afresh the notice and apprehensions of the Romish clergy, whereas, by my continuance here, and living quite retired, I stand a fair chance of being forgotten.

“Forgive my writing entirely on my own affairs, and permit me to close, by wishing you the divine blessing through our Lord Jesus Christ, and assuring you that I am, with the highest respect and esteem,

“Your much obliged humble servant,

“ROBERT MORRISON.”

“MY DEAR SIR,

“I remember that you observed to me that there were some passages in the Acts of the Apostles which did not appear to be exactly according to the Greek. Will you allow me to request that you will mark whatever occurs to you, and favour me with the result some time when you have leisure. Permit me to hand to you a brief outline of Christianity, which I drew up in the form of a Catechism two or three months ago; it is in imitation of one composed by an Assembly of Divines in the time of Charles the First.

“It will not take you long to review it, and the extent of your acquaintance with the Chinese language makes the possession of your criticisms a desirable object.

I am very sincerely, Yours, &c.

“ROBERT MORRISON.”

The Journal is then resumed as follows:—

“March 3.—Yong-Sam-Tak\* has interested himself a good deal in my behalf, and wishes me to continue at Canton. To remove my chief difficulty, that of being ordered away when it would be inconvenient, he requested of the security merchant Gow-quā, with whom Sam now is, that he would, according to the phraseology of this place, secure my continuance through the summer. To this, after some entreaty on Sam’s part, Gow-quā agreed. I regard this as a gracious interposition of Providence, and have been induced by it to give up my design of removing to Penang. I am unwilling to have my studies interrupted, and fear that I should do wrong if I left the opportunities with which the Lord had favoured me, to go in quest of others.

“You will wish to know above all things, beloved pastor, how my soul prospers in this barren land. To speak with modesty, with truth, and wisdom on this subject is always difficult. The good Lord help his servant to unite in a few sentences these three terms.

“I. I have not become better in my own eyes. The longer I live the more vile I seem. My ‘forgetting the benefits’ which I have received, in grace and in providence, from the hand of our God, is one of my great sins. O the black ingratitude of my heart! Since I left you, I have experienced signal deliverances, and have received innumerable blessings, but have not rendered unto the Lord according to his benefits. My mind has pursued, perhaps I may say with uncommon ardour, the first part of the object

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\* This name has been spelt agreeably to the provincial dialect, and will be retained, he being well known in England by that appellation; but, according to the Mandarin tongue, it should have been written Yung-san-tih; so also of Low Hēen, Low Sam; which should be, Laou Hēen, Laou San, i.e. the elder Hēen, the elder San.

set before me, as your messenger to the heathen, the acquisition of the language. And, though this seem like apologizing for what I yet see to be my fault, my affections have not been engaged on things above as they ought to have been. But, to enumerate to you the many things in which I have seen myself to have come short (and how much more has the Searcher of hearts seen!) would not be an easy task. You will not then be surprised that I am not become better in my own eyes, or,

“II. That Jesus Christ is still precious. Here is all my salvation; to win him and bring others to him, is all my desire. Blessed Jesus! Blessed Jesus! O thou Son of God, wash me in thy blood—cover me with thy righteousness—hide me in thy wounds—employ me in thy service—and bring me to thy glory.

“III. Suffice it to say, once for all, my dear father, that I am clinging to Christ, as a feeble, helpless, guilty creature. And I know it is your prayer that I may continue to do so, even when I quit my hold of mortal life, and enter the eternal world.”

Several letters to his relatives, written during the first six months of this year, also remain: the following are brief extracts:—

“February 14, 1808.—Knowing the concern that you feel for your exiled son, I cannot allow an opportunity to pass without informing you of my situation, and how I do. A few days after sending off my last, which was at the close of December, 1807, I found myself a little indisposed by too close sitting at my studies. I therefore relaxed my exertions a little, which has been of service to me. My heart is fully set on my missionary duties; and the chief, in the first place, is the acquisition of the Chinese lan-



guage; this I study from morning to night. The application would be less injurious if there were room for exercise; but Europeans are in this place very much restricted; not much unlike a person's being confined to the Quay-side, Sand-hill, and a few of the adjacent streets. For a man who has bodily exercise, it may do; but a person who sits to read and write, requires a longer walk, and now and then a range in the fields. I am now tolerably well, and again pursue my labours. I trust the Lord will grant me health, and spare my life, to effect the compilation of an English and Chinese Dictionary, and, it may be, to help in some measure to translate the sacred volume. During the last fortnight I have been very uneasy, fearing that I should be obliged to leave this place at midsummer. I had, indeed, determined on leaving, and going to the Prince of Wales' Island, about three weeks' sail from hence. However, the Lord has disposed a person, a Chinese of considerable influence, to give his word that I shall not be obliged to leave, which has induced me to abandon my design, and sit down again to my books. I fear that I have been sinfully distrustful of the Lord my God. Blessed are all they that hope in him. May this blessing be the portion of my dear father, of my mother, and brothers and sisters, to each of whom I would be most affectionately remembered. My fears being now removed, I hope to continue here, if the Lord spare me, during this year. Farewell. The Lord be with you.

“March 6.—I have written by this conveyance to my father, to Cuthbert, and to Miss Brown. From each of these you will learn that I am yet well, that I experience some difficulties, and innumerable mercies. We have heard, in this distant land, of disasters which the English have experienced, and of the uninterrupted

success of the French. Every Englishman here is concerned for the welfare of England. I hope it is better with you than our fears suggest. As believers in our Lord Jesus Christ, we have sources of consolation which the world will not regard. We have an arm for our defence which cannot be overpowered by the united energies of men and devils. O the fortitude, the harmless heroism, which Christianity is calculated to inspire! Hear, in the sacred page, an insulated man declare that he would not fear though a host of enemies should rise up against him.

“April 3.—You will be glad to be informed that your exiled son is yet in health, and is holding on, or hobbling on, in the good ways of God. Your prayers have not ceased to ascend to God in his behalf, and in behalf of the great object of his mission to this country. I am persuaded that it is in answer to your prayers, and the prayers of many thousands of God’s people, that success has thus far attended me. My opportunities of learning the language are very favourable at present, and to it I apply with the utmost diligence. Until the language be acquired, I can do nothing that respects the spiritual part of my work. I speak of our dear Lord Jesus to those about me in the house, but I cannot yet say all that my head and heart dictate, for want of words. Patience is requisite, in an eminent degree, in missionary exertions; the ground is fallow. I can cast in but here and there a handful of seed. It is not unlike the clearing of land now covered with immense forests. Old and deep-rooted prejudices are to be cut down, and dug up; many noxious weeds to be burned, to make room for casting in the seed. I know that this is not to be effected but by the arm of Jehovah. O, pray that this may be my only dependence! Cursed be the man that trust-

eth in man, and maketh flesh his arm! How strong the language! Alas! I have trusted too much in an arm of flesh. There is no change in my outward circumstances since you heard from me last. I am in a very large house. I have persons in the family who teach me; and, as I said above, morning, noon, and night, I labour at the language. Till that be effected, I am laid aside from the ministry of the word, which is painful to me. You know that my chief object is the translation of the Scriptures, and this requires long and patient study.”

On leaving Canton he thus wrote to his friends Mr. and Mrs. S——:—“I am now on board the *Margaret*, on my way to Macao. Since I last wrote to you I have been constantly engaged in acquiring the Chinese language. The Lord has graciously preserved me, and has disposed the hearts of many Europeans here to show me civilities, which, in some degree, have ameliorated my solitary circumstances. I can now make myself generally understood in the Chinese language, and have recently conversed with several individuals about the work of our Lord Jesus. The expense of my being here has given me at different times great uneasiness, and my apprehensions of being ordered away, have at other times distressed me. I have been sinfully distrustful of the Lord my God. I propose compiling a Dictionary of the Chinese language, in which I have, at present, some hope of assistance from the Honourable Company. Before I can attempt a translation of the Scriptures, I consider it necessary to be well versed in the Chinese; and in order to this, as well as to smooth the way to those who may join me, or, should I die, come after me, I undertake the above-mentioned work.”

Whilst at Macao, he wrote the following letter to his father : the date is August 4th, 1808:—

“Macao, where I now am, is eighty or one hundred miles from Canton. It is a small island under the government of the Portuguese. I came hither by the invitation of Mr. Roberts, the chief of the English factory, for the benefit of my health. Mr. Roberts and another gentleman have offered me some assistance in the prosecution of one part of my object, viz., the forming a Dictionary of the Chinese language, which I compile daily, as I advance in a knowledge of the Chinese. The assistance which the two gentlemen offer, is a house here and at Canton, which will amount to somewhere about one hundred and fifty pounds sterling. The rent of houses in which Europeans live is extremely high. The English here are the most wealthy, and have great influence. The place belongs to Roman Catholics, and were it not for the countenance of the English, I should not be permitted to continue. All are greatly interested in the affairs of Europe. The Chinese here, and at Canton, feel much interest, remote as they are, but it is only in this way; they are chiefly merchants, and persons dependent on them, so that the French and Spaniards being prevented from coming affects them. There are a great many Chinese pirates around this coast, and that of Cochin-China, who are perpetually making depredations on the people, and sometimes, succeeding against the government boats, commit horrid cruelties on the officers they happen to take; they put them all to death.

“I hope to have another opportunity of writing soon. My love to mother, brothers, sisters, and all. Farewell! The Lord Jesus Christ be with us, and at last bring us to his Father’s house. Amen, and amen!

“Yours till death, &c.”

Mr. Morrison remained at Macao for three months. The Chinese assistants who were with him at Canton, accompanied him; and he continued successfully to labour at the language. His health improved, and he returned to Canton at the end of August. Circumstances of a political nature, however, soon arose, which led to all Englishmen being ordered away from Canton; and he was obliged to leave suddenly at the beginning of November. After remaining for a time on board ship for shelter, he returned to Macao, to the house which he had previously occupied. As Mr. M. scrupulously abstains from all reference to political matters, the following extract, by way of explanation, may not be without use. It is taken from "Sir Andrew Lunjstedt's Contribution to a Historical Sketch of the Portuguese Settlement in China."

"The circumstance which led to these difficulties, arose from the British Government in India not being aware that Macao is held by the Portuguese, dependent on the will of the Emperor of China; and being apprehensive that the French Republic harboured the intention of seizing on Macao, Lord Minto, Governor-General of India, despatched a powerful squadron of ships, under the command of Rear-Admiral Drury, as also an armed force, to defend Macao against the French. The armament arrived, the Admiral having resolved to take possession of the place at the point of the sword. A convention was drawn up and signed on the 21st of September, 1808, by the Portuguese and English commissioners. The same afternoon, the first detachment of English troops, quietly landed. We do not pretend to enter upon a detailed account of the various expedients, that were devised by the supercargoes of the Honourable East India Company's Select Committee (debating advisers of the Admiral)

for the sake of attaining the object aimed at by the mission. Suffice it to record, that in the imperial rescript, communicated on the 4th of December to the Admiral and Chief Supercargo, we read:— ‘Knowing as you ought to know, that the Portuguese inhabit a territory belonging to the Celestial Empire, how could you suppose that the French would ever venture to molest them? If they dared, our warlike tribes should attack, defeat, and chase them from the face of the country. Conscious of this truth, why did you bring your soldiers hither? Repent, and withdraw immediately. The permission to trade shall then be restored. But should you persist in remaining, the hatches of your ships shall not be unlocked, &c.’ The most eligible condition was chosen. By the agency of the Governor and Minister of Macao, a convention of the 11th of December determined, that the English should quit the place in eight or ten days. The troops and the military train re-embarked in a few days. On the 22nd, Admiral Drury dropped a friendly note to Bernardo Aleixo de Lemose Farie, Governor of Macao, offering him many thanks for his civilities, and set sail in the Russel, man-of-war, for India.”

On this occasion the English residents were thrown into the greatest consternation; their Chinese domestics were ordered away; all supplies of provisions were stopped; and they were obliged to take refuge on board the English ships, until hostilities ceased. Such have been, and still are, the annoyances that foreigners are and will be subject to, whenever any disagreement arises between them and the Chinese; the latter choosing rather to gain their point by negative than positive hostility; and not unfrequently has the writer, with many others, experienced serious inconvenience

from the unprotected state to which English families could be reduced, by every commercial or political disagreement which arise between the two nations.

The second visit of Mr. Morrison to Macao proved to be connected with events in his personal history of the highest interest, and to his missionary character of primary importance. These were his marriage, and his official relation to the Honourable Company's Factory, as Chinese Translator and Secretary. His journals and letters, in the meanwhile, will furnish more detailed information concerning his general pursuits, from June to the close of the year.

"June 2, on board the Margaret.—Yesterday morning, about nine o'clock, I left Canton, and came down to the vessel at the Second Bar, in the midst of a very heavy rain; added to which, the motion of the vessel made me extremely sick. I never experienced a more distressing headache than it occasioned. I am to-day better, but not well. It is not with comfort that I proceed on this journey [at the end of the year, he adds in a note, "I now think that it has been ordered for great good"]; yet I go under the hope of furthering the great work on which I am sent. May the Lord cause all to work together for good!

"June 4.—Yesterday, I arrived, greatly fatigued and sick by my journey. The house that was offered me, I found occupied by an elderly lady, the mother of the professor of Chinese at Calcutta. I entered on her house, which she, through apprehension of its falling in, had quitted.

"June 13.—The processions of the Chinese with their idols, and incense, and music, are here very similar to those of the Portuguese. Mr. B—— was with me a considerable part of this day, attending to the Chinese language. I have to bless the Lord for

continued health, and a quiet opportunity of pursuing the study of the language. O that my mind may be preserved spiritual, and fixed on the great work to which I am devoted. O that the love of Christ may constrain me more and more.

“June 16.—Dr. Pearson gave me some medicine to assist me in gaining strength in the breast, where I felt a constant weakness.

“Lord’s day, June 19.—My people remained with me part of the day, and we read. The other part, one of them visited, he said, the temple of a demon who had great power to aid those who worshipped him.

“June 21.—It now began to be whispered about that an expedition was expected from India against this place; and some stir was made by the Portuguese.

“June 22.—I have been to-day somewhat depressed on account of my lonely circumstances; but why should I be cast down? I will trust in the Lord, who will yet save me.

“June 25.—The roof of one of the rooms of the house which I occupy fell in with a dreadful crash. Happily no person was injured.

“Lord’s day, June 26.—I have to-day been completely deserted by my assistants; the boys, however, have been with me. There is one a fatherless lad, the brother of Low Hëen. He possesses tolerable parts, and I wish to pay attention to him. I long greatly to see something effected in the spiritual part of my work. I would, however, be thankful to God that in the first part of my duty he has granted thus far success.

“June 27.—I finished the transcript of the Latin and Chinese Dictionary, consisting of 1100 pages. I must again repeat, ‘Hitherto has the Lord helped me.’ Some arrivals, but no letters for me.



“July 1.—I bless the Lord for his continued care of me; and give myself cheerfully to my labours.

“Lord’s day, July 3.—My Chinese remained with me all the day, and read; which added to my comfort. I can speak to them in a stammering way of the truth of the gospel, without seeing yet, however, any effect. Truths which are the joy of my heart, excite with them a smile; as, for instance, that Jesus is “the Lamb of God who taketh away the sin of the world.” This, though to be expected, gives me pain.

“June 5.—I received a letter from brother Thomas, dated April 21, 1808. I was sorry to find that his attention was diverted in any degree from his great object by his engaging as a surgeon. He said that he had recommended strongly to the brethren of Calcutta to send young Mr. — to study Chinese at Canton. Of the propriety of it I have some doubts. However, I have not heard from Serampore, though I have written again and again. Either letters have miscarried, or the brethren have chosen what some would deem a prudential silence.

“July 7.—My assistants conversed with me at length this evening on the subject of religion. They were of opinion that the notions of foreigners and of the Chinese are very similar in religious concerns. I acknowledged that there were many truths common to both, particularly respecting the duty of one man to another; but respecting God, our duty to him, and the way in which a sinful creature is accepted of God, they were widely different. I said that they burned candles, offered incense, slew sheep, &c., to make God propitious; but Jesus gave himself a sacrifice, to make atonement for sin. They remarked, with contempt, that those who abounded in those offerings were bad people: good people had no occasion to do so—Kung-

foo-tsze did not teach it. There was no occasion to worship God daily, if the heart were good: many of those who worshipped were bad notwithstanding.—That some who worshipped were bad people, was true; but it would not make those good who neglected it. And to speak of those who did not worship God as having a good heart, was unreasonable; it was like saying that a man was a good son, though he neither loved his parents nor obeyed them. They were here rather at a loss for an answer; and asked me if I thought all the men in China were bad men? I said that all the men in the world had offended God; that a man might fulfil many duties to his fellow-men, but we owe duties to God, the performance of which is necessary to constitute us good men. They asked me why the Chinese had not the doctrines to which I adhered, and why they were not sent to them of God? I asked them why the Chinese were more civilized, and had many temporal blessings which some of the barbarous nations around them had not? They could not tell; but they thought Jesus and Confucius were alike—the one intended for Europe, and the other for China. I urged the striking difference that appears in one atoning for the sins of men, and teaching so largely the way of a sinner's being accepted of God, whilst the other never mentioned God's name, nor taught any thing respecting him. Observing that there was blame on the part of those who were unwilling to learn the right way,—here the conversation dropped.

“July 9.—The wheels of time roll swiftly round. Week after week passes away, and little seems to be done, though constantly doing. I bless the Lord for continued health. I find more and more the necessity of cleaving to the Lord, and to him alone. My only comfort is derived from devolving all my cares on him.

The Chinese who know my pursuits, and who converse with me, generally ask if I have read the Four Books, which contain the sayings of Confucius: this is an additional inducement to be familiar with them.

“Lord’s day, July 10.—O to experience the Lord’s presence and blessing, to aid especially in the spiritual part of my work. As we read to-day, ‘he that believeth shall have eternal life,’ &c., one of my people could not imagine what was meant by ‘eternal life.’ He mentioned the difficulty, which furnished an opportunity of entering into the detail.

“July 13.—A poor Negro, of whom there are in Macao a great number as slaves, came running into my room, with a Chinese at his heels. Unable to speak in a language that was understood, he by his actions explained his meaning in a more affecting manner than the most eloquent language could have done. He threw himself to the ground, and clung to my feet, seeking for protection. How suitable a posture, said I to myself, for a poor sinner before his God, and how certain of protection all who cast themselves at his feet.

“July 15.—I had a conversation with my assistants on the contempt of the Chinese towards all foreigners, and on their aversion to inform themselves respecting them. My two people agreed in considering it altogether useless to be at any trouble to know any thing of foreigners. The Celestial Empire has every thing in itself that it is desirable either to possess or to know. As the most learned never acquire the whole of the literature of China, why then concern themselves about that which is exotic? With regard to religion and morality, the depths of knowledge contained in the Four Books have never been fathomed; and, till that be done, it is folly to attend to any other.

“Lord’s day, July 17.—In the morning I asked one of my people to read with me in the Scriptures, but without answering he went out, and stayed four or five hours. In such a case I have no redress, but must bear it. O that he knew the treasures which are contained in the Scriptures! They both returned, however, in the afternoon, and read a short time the doctrines of Jesus. One that is most useful went out and returned in the evening, elated by wine. I then retired, and my boy quarrelled and fought. It grieves me exceedingly. With them, as with the bulk of men, they know much more than they practise.

“July 18.—The parties who fought last evening, seem both disposed to return to their duty, which makes any severe measures unnecessary.

“July 21.—I saw it stated in a Bombay paper to-day, that Mr. Felix Carey had gone to try a mission to the Burman Empire. A letter from him is said to have been received, stating that he had vaccinated 400 persons.

“September 2.—My people to-day commenced with me our studies, having obtained from Whampoa my Chinese books without any difficulty. Received from a Chinese Roman Catholic, a present of three small volumes, containing an exposition of the decalogue. His younger brother, an intelligent boy, sold me a book of meditations.

“September 3.—I conversed with my people in the evening concerning the soul, which they scarcely distinguish from the body till death, when they consider that there is a kind of *manes* which passes into another state,—is united to good men or beasts, as the person has lived well or ill on earth.

“Lord’s day, September 4.—Read as usual. My people approve of the discourses of our Lord, but feel

no interest in them. May the Spirit of the Lord open their hearts to receive the truth!

“September 5.—My people discoursed this evening about the paper which the Chinese burn with gold and silver leaf on it. The paper, they say, is to represent raiment, and the gold and silver leaf money; all which, when sent up in flame, are caught by the surrounding spirits. I asked if they thought the spirits had need of clothes, or were delighted by the offering. The reply was, that they did not know. They laughed at it, but said it was the prevailing custom, and therefore observed; magistrates, and the Emperor himself, attended to it, and they could not be singular. This reasoning the Chinese said was not good, but the usage was not properly their's; it was introduced by sorcerers. Confucius did not inculcate it. The observances were introduced by Ho-shang (Buddha Priests), against whom they entered into a long declamation, and inveighed against their sloth, ignorance, and uselessness.

“Lord's day, September 11.—The discourse of our Lord, respecting the end of the world, the misery of the wicked, and happiness of the righteous, was to-day the subject of our reading. O that the divine blessing may accompany it! The translation which I brought out with me is exceedingly valuable, inasmuch as it enables me to preach the gospel by reading its contents.

“September 13.—A cold prevented my applying so closely as usual to my studies. My own edification is greatly impeded by my unremitted attention to the Chinese. O that I may have the special aids of the Holy Spirit!

“September 14.—The professed esteem of my people for Confucius is unbounded. In reading with me the Four Books, they seem quite enraptured. In his

Ta-heö, or 'great science,' there are but 205 characters. In the comment by his pupil Tsäng-tsze, who collected his sayings, there are 1546, and to these they give the most unlimited assent, as though inspired of God. There is not in them, they say, one jot or tittle that is erroneous. The very particles, moreover, which, in other books, are mere expletives, are here full of meaning; and there is in the reasoning of the philosopher, they affirm, a depth which requires the utmost sagacity to fathom, and a fulness that demands a long paraphrase to unfold.

"The Wän-chang, or exercise of the literati, at their examinations, consist of a paraphrase on a word or sentence taken as a text from the Four Books. Their excellence consists in adhering to the idea of the text, and in the goodness of the style. The second class of candidates is examined in their ability to compose odes on given subjects, in which the final syllables rhyme; but each line has, moreover, a certain arrangement of the tones. The third class attend to the general knowledge of the Chinese language.

"September 22.—The custom of the Chinese who profess to be devout, is, on receiving some mercy at the hand of Providence, which strikes their notice, to print, and leave in a neighbouring temple, 2200 small tracts, containing a form of prayer, and which are distributed gratis. The person doing so, subscribes his name.

"September 24.—I have been unable to apply closely to-day. I greatly long to hear of my dear friends. When shall it once be? I feel more than I have ever yet done, the want of some Christian society. O may I be enabled to hold fellowship with the saints, through the Lord Jesus Christ.

"September 29.—I am greatly afflicted because of the iniquities that prevail. The Lord have mercy on me;

and finally perfect me in holiness, and fit me for the enjoyment of himself in the heavenly world. O for divine assistance in the work to which I have put my hand!

“September 30.—I packed up some of my apparatus, and began to prepare for a removal to Macao when an opportunity should offer; and moreover, that I might not be impeded by it in the leading object of my mission. Mr. M., it would appear, had recently returned to Canton.

“Lord’s day, October 2.—My assistant is of opinion that the translation which I have of the gospel and epistles (which I brought from England), was made by some Chinese; the style being better than he supposes could have been produced by any foreigner.—Gave away to-day some tracts to some black men, who, I found, were able to read. Would it not be useful to write a few addresses to Englishmen in foreign parts, and let them be brought out by missionaries?

“A-hëen is bitter against the sects ‘Füh’ or Buddhists, and Taou;’ they are altogether erroneous; Confucius only is right. I endeavoured to impress on his mind the imperfection of them both. The two sects did not pay sufficient attention to morals. Confucius neglected religion, while Jesus united them both in their highest perfection.

“October 3.—The person who comes in the evening to assist me in the Mandarin tongue, asked A-hëen, in my hearing, the nature of my religion; to which A-hëen answered, ‘It is similar to the sect of Füh.’

“October 4.—This was a great holiday with the Chinese, on account of the harvest moon, which was this evening full. Thousands bowed down and worshipped it; presenting, at the same time, offerings of fruit, fowls, wine, &c. The Chinese, when a person, after death, is removed to his native place to be buried,

carry before the corpse a white flag unfurled, that the departed spirit may thereby be conducted to the place of burial.

“October 6.—O how fast my days fly! I am ever labouring, but seem to make little progress. O for divine assistance. My God, my God, ever aid me and bless me. For several days the rumours respecting the affair at Macao occasioned much uneasiness. All trade was put a stop to on the 7th, and various troublesome restrictions imposed. I felt quite as comfortable, as an insulated individual, as if connected with any establishment, perhaps more so; as a single person is less suspected than otherwise he might be.

“October 14.—All servants were taken from Europeans, and persons were forbidden to sell them provisions. Sam was with me, contriving how to serve me. By the application of the security merchants, the severity of the order was in some degree lessened. I commend myself with perfect resignation to the Lord my God. I now give up all hope of entering the Empire; the utmost that can be done is to remain on its confines, learn the language, and print books.

“October 17.—On board the Warley, Captain Montague.—Yesterday, the Lord’s day, was spent in a very uncomfortable manner, in removing from Canton on board this vessel. The haste with which I was obliged to remove occasioned the utmost confusion and anxiety. Sam was with me, and aided me much. He carried away all my Chinese books to a place of safety, and took the keys of the rooms which I left behind. Captain Nesbit gave me a passage down to Whampoa, and Captain Montague very politely gave me a place on board of his ship. I remained on ship-board till the 28th, when I took a Macao boat and went down. On the 30th I arrived, in the evening. A few days



after my arrival, Low-Hëen ventured to come and live with me, though under considerable apprehensions from his own countrymen, who were unwilling that any Chinese should be with foreigners.

“At Macao, on Lord’s day, November 6.—Low-Hëen remained with me, whilst at prayer, in the Chinese language. I felt the loss of my New Testament very much. I was some days unwell through anxiety.

“November 8.—Sam-Tak forwarded two letters to me from Europe, which were exceedingly gratifying. I am reading in Chinese a Roman Catholic prayer-book; it furnishes me with words on the subject of religion, but I am grieved to find in it all the idolatry that exists in their system, with prayers addressed to the blessed Virgin, and to saints.

“November 9.—A young person called on me to say that his father, Dr. Morton, had a letter for me from the Rev. Mr. Loveless. In the evening I invited Mrs. Morton and family to come over and join with me in social prayer. The youth, William, seems under serious concern about the salvation of his soul. If it should prove to be so indeed, I could almost wish to detain him here to assist in the work of the Lord. William from this time came and attended to Latin with me every day.

“Lord’s day, November 13.—Mr. Morton’s family was with me the whole of the day. Having now received my books, I am again able to resume my endeavour with my domestics.

“November 21.—In the evening I talked to Low-Hëen on prayer. When he was put to some difficulty in the way of argument, he asked if I thought that all the Chinese went to hell. I replied, that no innocent persons went thither. Mr. Morton is disposed to

allow his son to remain with me, in the hope that he will be fitted for a good missionary.”

The following letter to his friend Mrs. S—— bears date October 2, 1808; and although it repeat some things which have already appeared, it contains too many particulars not found in his journal, to allow of its being omitted:—

“I yesterday received your very welcome letter. It is but the second that I have received after having written at least two hundred. I bless the Lord that you and my dear relatives are yet in the land of the living, and that those who had not entered, are yet, I trust, holding on in the good ways of God. Let us, as though present in body, kneel down and bless the Lord our God and Saviour, that, amidst our own manifold backslidings, as well as those of others, we are enabled to cleave to Jesus. Blessed Jesus, may we endure to the end, and be faithful until death! Save, O Lord! or we perish!”

After referring to the non-arrival of letters, and especially from India, he proceeds:—

“You will naturally suppose, that, being quite alone, I have found it extremely dull. I certainly should have found it exceedingly so but for a constant application to business. My time, so far from hanging heavy on my hands, seems to flee faster than ever it did. Morning, noon, and night, I have laboured at the Chinese language; for till it be obtained in some degree of perfection, my life seems to be passing to no purpose. O that the Lord may give me patience as well as perseverance, that I may labour in a suitable temper of mind, perfectly satisfied with all his disposals! If you will bear with me a moment, I will endeavour to give you some idea of

my mode of living since I came to this country. That which is most desirable is impracticable; namely, to live with Chinese; have their society at all times; hear their conversation; adopt their dress; in short, in every thing that is not of a moral or religious nature, to become a Chinese; seeking to ‘please them for their good to edification,’ and ‘becoming all things’ to them, that by the grace of God we may save some. This mode of acting is at present impracticable.

“On my arrival, I lived with two American gentlemen, which, for the time being, was well; but, as I could not there pursue the study of the language, nor indeed do any thing beside that related to my missionary character, I, as soon as possible, betook myself to two small rooms, with three Chinese, such as at the time offered themselves. A little food was dressed for me after the Chinese mode. The rooms were very miserable, so that the gentlemen to whom I was introduced were ashamed to see me so situated. My lads, whom I was desirous of instructing, were unruly, which grieved me; I could not govern them. One of them, when I was left in a Hong (or large range of buildings), one evening tore my coat on my back, and was proceeding to use me ill, when I ran, and brought to my assistance an American gentleman. By this time I had met with Yong-Sam-Tak, who (I shall here express it once for all) has thus far behaved extremely well, and has served me to the utmost of his power. He procured for me domestics, whom he was answerable for, and my former ones were sent off. It is the custom of the Chinese to have a person who is surety for individuals employed by them; and for foreigners it is absolutely necessary, as there is no way of obtaining redress from the government. Sam sees me daily, and wishes to take a brother’s part in all my

concerns. Poor man, I wish I could, in truth, call him a brother in the best bonds. Sam also procured for me a person who has been of great service in teaching me, and who indeed is now with me as a companion—caring for my provision—obtaining books, &c. Within a few days past, Sam has brought to me a professed schoolmaster for the Mandarin tongue. My other teacher and the lad whom Sam was surety for, frequently quarrelled, on which account Sam sent them both away. Either of the three whom I mention, is better qualified and better disposed to teach than Sam is: he is extremely violent in his temper, as well as high-minded—more disposed and suited to govern than to serve. Since he sent away the two persons I have mentioned, my family is reduced, and more comfortable, though I make less progress in my work. Low-Hëen is my companion and tutor; A-yun, his brother, a child whom I wish to educate; and A-tung, a Tartar, who is cook and drudge. To these is to be added, Kō-sëen-sang, who comes in the evenings to teach the Mandarin language. The latter person I have thoughts of engaging to go to Macao with me, but fear in some degree the expense. I have mentioned my going to Macao. I was there three months this summer, and purpose, if the Lord will, to live there in preference to Canton. House-rent is not so high, and there is more liberty to go out for the benefit of health, as well as to receive Chinese, and pursue my studies. When down there, I took a house at 350 dollars per annum, and purpose to return to it in a short time. My sermons are generally addressed to an individual, sometimes to two or three. The MS. which I brought out with me very happily affords an opportunity of reading and expounding the Scriptures on the Lord's day."

At the close of the year, he reviewed his labours in a letter to the London Missionary Society, which is here extracted from the Report for 1810 :—

“At the close of this year (1808), I bless the Lord for his great goodness manifested towards me in ten thousand instances. I bless him for a large portion of health, for the light of his countenance, and for success in my studies. I have not to rejoice over any brought from the error of their ways, and from their dumb idols, to serve the living and the true God; yet I have to bless the Lord that he has granted me considerable success in the attainment of the language. I trust that the period of acquiring it thoroughly is by no means so distant as I once supposed it would be. In the Grammar, Dictionary, and Scriptures, and Essays on the Christian religion, which are proposed, I see an extensive field of labour that may be cultivated with advantage on the confines of this empire; and whilst that is effecting, the Lord may prepare the hearts of civil governors to open to us a great and effectual door.

“Should you not have written to me as to what extent you will accredit me in publishing the Grammar and Dictionary, or any part of the Scriptures, I hope you will be very particular in your next communications on that head; and, in contemplating the extent of their circulation, include the nations of Japan and Cochin-China. I hope considerable benefit will accrue to your future missionaries from the contemplated works, and from the collection of Chinese books which I have made at your expense.

“The Grammar is prepared for the press, and the Dictionary is daily being filled up. The MS. of the New Testament is in part fit to be printed. All these, however, are deferred till I shall be more deeply versed

in the language, that what shall be done may not be hasty and imperfect. The whole expense for the first year, including food, house-rent, books, tuition, domestics, and the expenses of removing to and from Canton, was upwards of £500. The danger of incurring still greater expense prevents any steps being taken at present towards printing. Indeed, nothing can be done till I be instructed to what expense I may go. I have said above, that at present I have no prospect of entering the Empire; and indeed, unless it were with great freedom, it is not desirable. The works I propose, and my personal assistance to your future missionaries in the acquisition of the language, will be much better accomplished where I now am or at Penang, than in China; and are, moreover, likely to be, by the blessing of God, productive of much greater good than even a residence at Peking. An aversion to all foreigners is a leading feature in the disposition of this people. But as we raise our eyes to Jehovah our Saviour, we shall not be discouraged, but shall go forward. Nothing is too hard for God: hath he spoken, and will he not do it? O no; all the ends of the earth shall remember, and turn to the Lord, and the kindreds of the nations bow before him! Farewell! Your's in the hope of eternal life through Jesus Christ our Lord.

Milnes' Retrospect must be again referred to, to supply what may be yet wanting to complete the view of Mr. Morrison's situation at this period:—

“Mr. Morrison continued in the apartments above mentioned till about July, 1808, as has already been stated. During all this time, he was constantly employed in learning the language, both the Mandarin and Canton dialects. But his helps were exceedingly imperfect; and he did not make half the progress that

so much labour ought to have ensured. He felt a zeal which bore up his mind, and enabled him, by the blessing of God, to persevere. He possessed fortitude rather than enterprise, and a severe judgment rather than a vivid imagination, or inventive fancy; hence, to use his own words, he 'plodded on.' So desirous was he to acquire the language, that even his secret prayers to the Almighty were offered in broken Chinese. The place of retirement is often fresh in his memory, and he always feels a sort of regard for it, as being the childhood of his Chinese existence. Bad as it was from the roof having fallen in, he would not probably have left it, had not the landlord been displeased for 'turning his house into a chapel.' He accordingly raised the rent one-third higher than it had been before, and Mr. M. was obliged to seek another habitation.

"At this time he felt so unwilling to obtrude himself on the notice of the people at Macao, that he never walked out. He carried this precaution further than was necessary; but it seemed better to err on the safe side. His health began to suffer from it, so that latterly he could scarcely walk across the room with ease to himself. The first time he ventured out to the fields adjoining the town of Macao, was in a moonlight night, under the escort of two Chinese. The very delicate circumstances in which he was placed at the time referred to, required the most rigorous caution. Indeed, since the commencement of the mission this has ever been requisite; to relax for a single day, or in a single instance, might be of fatal consequence to the cause. None but those fully acquainted with all the circumstances, are able to form an adequate idea of the absolute necessity of unremitting watchfulness and care.

Providence has hitherto preserved in him the same disposition of mind, and we gladly indulge the hope that the continued exercise thereof is the means appointed for the continuance of the mission in China, till either some political change more favourable to the gospel take place, or till divine truth shall have secretly and silently spread so far, and fixed its roots so deep, that no hostile effort of despotism or persecution shall be able to banish it from the country. Dr. M'Crie, in his *Life of Knox, the Scottish Reformer*, among many other excellent observations, has the following one: 'the talents which are suited to one age and station would be altogether unsuitable to another; and the wisdom displayed by Providence in raising up persons with qualities singularly adapted to the work they have to perform for the benefit of mankind, demands our particular consideration.\*' This quotation is not, I hope, out of place here. Some of the servants of God are furnished by him with an active zeal which keeps them constantly on the move; their exertions have the appearance of bustle, and attract the attention of many eyes and ears; and, if well directed, this is a very valuable talent. But it is adapted only for certain places and seasons. Such a talent will be of the utmost value in China, when it shall please God to lay that country open to the labours of his servants; but it would have been very unsuitable at first, in the circumstances under which the mission was commenced; it would, in all probability, have procured an early expulsion from the country.

"The patience that refuses to be conquered, the diligence that never tires, the caution that always

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\* *Vide* *Life of John Knox*, vol. ii. p. 257.



trembles, and the studious habit that spontaneously seeks retirement, were best adapted for the situation of the first missionary to China. The necessity of the particular kind of talents which have just been mentioned, will appear still more clearly if it be considered that the difficulty did not arise from the Chinese alone, but also from various other quarters. The situation of all foreigners at Canton is certainly precarious. In their commercial intercourse with the Chinese, they have often to submit to treatment of a very unpleasant kind, and such as persons who have enjoyed civil liberty in their native country, feel extremely mortifying and degrading. They have to do with a people whose jealousy of strangers was never exceeded, and who possess, to a high degree, the art of improving to their own advantage every error, and every thing like an error, in the conduct of the foreign merchants. This state of things renders great circumspection, doubtless, necessary. But the ever tremulous calculations of worldly wisdom often conjure up, in the imagination of their possessors, the figures of thousands of ideal evils which will never exist; and it may be suggested to such persons, that while it is admitted that there is some risk of incurring disadvantages by appearing on the side of the gospel in China, it deserves their consideration, whether, as Christians, they ought to risk any thing for its sake or not. It is easy to perceive how these things, taken together, would operate against the gospel in such a state of matters as we advert to; especially where there also exists, as is sometimes the case, a considerable degree of scepticism with regard to religion in general. There, mere literary or philosophical views would be sanctioned and supported; while the man whose aim is to lead

his fellow-creatures to think rationally of the Deity, and to act piously towards him; to venerate the Saviour, and to behave conscientiously in all the relations of life, would be looked upon with marked suspicion; all his proceedings narrowly watched; and the most dangerous consequences to commerce and government dreaded, as the result of his endeavours. Hence double caution and prudence, on his part, are rendered necessary. If, at the commencement of the mission, a certain portion of this spirit existed in the commercial bodies connected with Canton, it is the less to be wondered at when we reflect how general it then was throughout India, England, and other countries. Perhaps a want of full information on the subject of missions ought to be considered as the cause of this, rather than a determined hostility to the cause of Christianity. A change in the public sentiment has, however, happily taken place, the beneficial effects of which begin already to be felt by all engaged in the work in every part of India; and there is reason to hope, that the period may not be at a very great distance when commerce, which visits every clime, and 'which sucks of the abundance of the seas, and of treasures hid in the sand,' shall gladly afford facilities for the extensive diffusion of divine knowledge, and prove the means of 'calling the various peoples of the earth to the mountain of the Lord, where they shall offer the sacrifices of righteousness;' yea, and consider herself highly honoured thereby, and her interests most effectually secured. If we may judge of the future by the past, certainly the expectation of such an event is not chimerical."

Mr. Morrison commenced the year 1809 at Macao;

pursuing amidst many difficulties his arduous and self-denying labours. The loneliness of his situation was, however, greatly relieved by the temporary residence of Mr. Morton and his family. Their Christian intercourse cheered his spirit, and gave new zest to his studies; and in Miss Morton, their eldest daughter, he found an object of tender esteem, to whom he soon became warmly attached, and with whom he was at length united in marriage. Miss M., it appears, was, under God, indebted to Mr. Morrison for her saving knowledge of divine truth. At this period, the difficulty of retaining his residence at Macao was so great, that he had fully resolved to go to Penang, in the hope of there continuing his study of the language, and attaining the immediate object of his mission. The necessary preparations were made for his departure, and the time was fixed. But God had otherwise determined; and by a timely and unexpected interposition of his Providence prepared the way for his continuance in China, in an official relation to the East India Company's Factory, as Chinese Translator. The proposal of the Factory was made to him on the very day of his marriage, at a salary of £500 per annum. This single fact is an ample testimony to his proficiency in the language, as well as to the general prudence and consistency of his deportment, in the peculiarly trying position in which he had been placed. So evident an indication of the path of duty, rendered hesitation on his part wholly unnecessary; he therefore at once thankfully accepted the appointment. Thus did the Supreme Disposer of all events attest the fidelity of his servant, and make plain his way before him. Upon this incident the great usefulness of Morrison's life turned; and by this it is hoped the

immortal interests of millions were decided. The day, rendered memorable by these two great changes in his circumstances, was the 20th of February, 1809.

The following brief extracts from his diary, commencing with the new year, shed light on the state and workings of his mind at this juncture:—

“Macao, June 1. The Lord’s day.—I have, at the commencement of this year, to look back, and bless the Lord for his goodness to me through that which is past. I bless him that, as a Christian, I am yet holding on, in some feeble degree, towards the promised rest. Often have I grieved the Spirit and wounded my own conscience by my offences, and have to repair again to the fountain that stands open for sin and uncleanness. As a Missionary, I have to bless the Lord for yet preserving to me a quiet residence in this land, and for granting to me that assistance which he has in the acquirement of the language. O that the same may be continued to me until, by his special blessing, I accomplish the work to which I am consecrated. O that this year some poor perishing heathen may be turned to the Lord. O for grace and strength to devote myself thoroughly to the work to which I attend. O may my health be continued; and may I learn with diligence to improve the precious time.

“Monday 2.—I spent some part of this evening in —, which at all times give me pain. I pray for grace and strength to be entirely devoted to the work of the Lord. O Lord, save me from the dangers and follies to which I am exposed. I hoped to have received, by the American ship that has arrived, some letters; but she has not brought me any.

“Tuesday 3.—I have this evening to make the same

complaint that I made last. O when shall I learn wisdom? It was said yesterday that the Chinese have issued a proclamation forbidding any of their own people to go to the Portuguese churches.

“Thursday 5.—I have to-day been a good deal impeded by the persons who are repairing the house.

“Friday 6.—If the Lord spare me, I hope to go among the Chinese at Penang, assume their manners, and mingle with them entirely. O that the Lord may grant me the desires of my heart.—The Chinese have to-day apprehended the Portuguese clergyman, whom I have mentioned again and again, and have carried him to Canton in chains. What the result will be, it is impossible to say.

“Saturday 7.—I am happy to hear that Richinez has been given up again to the Portuguese. I saw this evening a person from the North West coast, where there are about sixty European residents. The natives are as unfriendly as ever; and the disease which some time ago raged, and carried off nearly half the people, has now stopped. I purpose to-morrow to join with William and his mother in partaking of the Lord’s supper. O that the Lord himself may be graciously present.

“Lord’s day 8.—I have to-day commemorated the death of Jesus, according to his command. Miss M—— too professes her faith in Jesus, and wishes to be devoted to him; to submit to him in all his institutions, and be resigned to his pleasure. Low Hëen read with me his confession. I took occasion to explain to him the nature of the Lord’s Supper. A Portuguese church was this morning consumed by fire.

“Tuesday 10.—I had a letter to-day from the person on whom Mr. B—— gave me a draft, saying that he hoped to have some money to-morrow. I spent

this evening with Mr. Morton, and family; by not applying to my studies my mind is uncomfortable; so desirous am I of acquiring the language.

“Wednesday 11.—I have to-day applied as usual. Nothing particular has occurred. The Lord is still graciously preserving and blessing me. O to live to Him!

“Thursday 12.—Engaged as usual. I spent the evening with the family of the Mortons. Scarcely so devoted as I ought to be. Had a long discourse with Low Hëen. He said he would not do as Mr. —’s servant had done; i. e. came to be a teacher, and went a servant. I thought he was dissatisfied, that induced him to make the remark; however, he disclaimed it altogether. He represents the present as extraordinarily difficult times. The Chinese magistrates are disposed to be as troublesome as possible to foreigners, in return for the trouble which they have had by the late expedition.

“Saturday 14.—To-day again Low Hëen came alarmed, and shut up my books. The Chinese officers here are much disposed to be troublesome to foreigners, and they go into houses without giving previous notice.

“Friday 20.—I have endeavoured to pour out my desires before God respecting that which now lies on my mind. I desire to be entirely devoted to the Lord my God. O that he may graciously direct me; that he may help me to do that which is most for his glory and my good.—O gracious Father, have mercy upon me, for thy name’s sake. I received a letter to-day from Canton, saying that Mr. Baring accepted with pleasure my draft on Mr. Hardcastle.

“Thursday 26.—I have this day studied more than for several days past. O that I may be enabled to do

that which is well-pleasing in the sight of God. O for divine assistance and direction in the affair of my marriage.

“Friday 27.—O that the Lord may guide me, and bless me, and do me good. I am grieved that my progress is not greater in the language. Lord, help me!

“Lord’s day 29.—Partook of the Lord’s Supper with Miss M. and family. My interruptions in the Chinese studies grieve me much. O for divine assistance and blessing. Sam sent my furniture, and said that he could not send the books till the ships came down. Kō Sēen-sāng, will not come for less than 300 dollars.

“Tuesday 31.—I have not been comfortable to-day. My mind entertains a good deal of apprehension for the future. O to be entirely directed of the Lord my God. I trust that all will be ordered for the good of the church, and for my good through Christ Jesus.

“Wednesday, February 1.—Spent the day more diligently in my studies. I am much concerned still about the affair that is before me. O for wisdom and grace. Lord, help me, and give thy grace and blessing to her to whom I look as a partner. Save me from all evil.

“Friday 3.—Low Sam wrote to me, saying that — would come at 300 dollars, I giving him his victuals, and 150 of the sum. I know not how to do.

“Monday 6.—Mr. B. sent me a number of papers containing the controversy which had been agitated in England relative to missionaries in India. What the result will be respecting my continuance here, I know not.

“Lord’s day 12.—I found myself greatly impeded in my work. O for the Lord’s assistance and blessing. Guide me, my Father—guide me, my Father. O how

often I turn aside, and grieve my soul, and grieve the Spirit of God! Talked a good deal with Mr. Morton on his views of the mission.

“Wednesday 15.—I have now come to the determination of going to Penang in a short time. O that the Lord may direct me in all my ways.

“Thursday 16.—Engaged in preparing to go to Penang. O for divine assistance. Lord, help me!

“Friday 17.—I had a long conversation with Richinez in Chinese. His information respecting the mission at Peking, and the other provinces, was similar to what was before mentioned to me by Abel Yun.

“Saturday 18.— —— has consented to perform the ceremony of marriage on Monday next. O to have my mind suitably impressed with the important step which I am about to take. O that it may not impede me in the great work to which I have given my life.

“Monday 20.—O to be suitably impressed on this day with the important change about to take place.

“About two o’clock, I was united in wedlock to Miss Morton.”

On the 23rd he addressed the following letter to his father, informing him of these changes:—

“ Macao, February 23, 1809.

“ DEAR AND HONOURED FATHER,

“ I have written to you by the same fleet as that in which this is conveyed. In that letter, as also in one to my brother Thomas, I have stated briefly what has taken place in this distant land concerning your exiled son. In all, I have to ‘sing of mercy.’ ‘Goodness and mercy,’ my dear father, have, since the day I left



you, ever followed me. I have not now to relate to you any thing respecting me as a missionary. Of that I have spoken in the letters referred to above. I have now to apprise you of a change in my circumstances, concerning which, from my situation, it was not possible that I could advise with you.

“On the 20th instant I was married to Miss Morton, the daughter of Dr. Morton, a gentleman from Ireland. As I have every prospect of being exceedingly happy with one whom I love, and who is unfeignedly attached to me, your anxiety respecting me, from being quite alone, will be in some measure lessened. My missionary calling is as much as ever on my heart; and in it, I trust I shall not be impeded, but considerably aided, by my dear Mary. William, my brother-in-law, continues with me to acquire the Chinese language, and looks onward to the missionary work. Of these proceedings I have duly informed the Society, and have also written to my brother James. My father-in-law, Mrs. Morton, and three children, are on their way to England, and will in all probability see my brother in London.

“As I have already written, I thought of going round to Penang this month, but have again put it off, in consequence of undertaking to translate from the Chinese, for the Factory here, for which they speak of giving £500 a year; but on that I do not calculate.

“My dear Mary joins with me in expressions of love and duty to you and mother; and in most affectionate regards to sister Hannah, and brother Thomas, with their partners and dear children. Mary is very desirous of hearing of your welfare, and requests an interest in your constant prayers, when interceding with God for your dear Robert. Ever pray for me,

my dear father. Alas! I too often forget you in my feeble petitions. That I may be a good missionary is still my highest ambition. Grace be with you. I do not anticipate a meeting till our Lord brings us home. Farewell! my dear father! Again farewell. I remain your dutiful and affectionate son,

“ROBERT MORRISON.”

## SECTION II.

*From his Appointment as Chinese Translator, to the arrival of the Rev. W. Milne, at Macao.*

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1809—1813.

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Peculiarity of Mr. M.'s situation.—Remarks on the Civil Appointment.—Extract from Milne's Retrospect.—Letter from the Directors to Mr. Morrison.—Missionary Society's Report for 1810.—Extracts from Mr. Morrison's Letters to the Directors.—Extracts from Journal.—Extract from a Letter to Mr. Morrison's Mother-in-law.—Extracts from Letters to a Correspondent in New York.—Letter to Mr. Shrubsole.—Divers Extracts from Letters to Private Friends.—Extracts from Milne's Retrospect.—Continuation of the Ill-health of Mrs. Morrison.—Extract from a Letter to a Friend, relative to Mr. Morrison's Chinese studies.—Dangers to which Mr. Morrison was exposed.—Death of Mr. Morrison's Child.—Its Interment.—Progress of Mr. Morrison's Missionary Studies.—His Chinese Translations.—Printing of the Chinese Grammar.—Letter from Sir George T. Staunton, Bart., to Mr. Morrison.—Extracts from Private Correspondence.—Official Letter from the Directors.—Mr. Morrison's Reply.—Report of the Directors for 1811.

At the period to which this narrative has now come, Mr. Morrison had prepared a Chinese Vocabulary, and made considerable progress with his Grammar and Dictionary; besides the attention he had given to the Translation of the New Testament, which was also considerably advanced. He had succeeded in obtaining a number of Chinese works, and with the aid of his tutor had rendered himself familiar with large portions of them. His knowledge of the language was rapidly increasing, in proportion as the character of the Chinese became developed to his comprehension. He soon discovered that the only way in which it was possible to benefit them, was through the medium of

the press, and that the only security for his continuance in a post of such vast importance was, his friendly connexion with the English residents. These were the principal considerations which decided his mind as to the path of duty he was bound to follow. He left his decision, however, subject to the opinions and instructions of the Society by which he had been sent out. Speaking of the peculiarities of his situation, in a letter to Dr. Waugh, written about the time of the disturbances at Canton in 1808, he thus expresses himself:—

“An expedition for the purpose of garrisoning Macao, which lately arrived, has given the Chinese great offence, and caused a stoppage of trade, and of all friendly intercourse betwixt Chinese and foreigners. About ten days ago there existed the utmost alarm in Canton, from a report that hostilities were about to commence at Macao. At that time there was an almost entire desertion of Canton by the English. I also found it necessary to quit in the utmost haste. Captain Montague, of the *Warley*, politely took me on board of his vessel at Whampoa. I do not enter into a detail of my difficulties on that occasion. Yong Sam stood faithfully by me and aided me. It has pleased the Lord to dispose his heart to manifest a friendly disposition since my arrival here. I have however to supply him sometimes with money. Sam has now the charge of all my books, both European and Chinese. He will endeavour to carry them for me to Macao, whither I think of going to seek a quiet residence. Not a Chinese dares to come near me, Sam excepted; he sometimes ventures.

“The character of the Chinese is naturally inquisitive, suspicious, and talkative. They, with whom foreigners have intercourse, now know me generally, and are

every day speaking about me; some of them against me, to gentlemen who are friendly enough to let me know what is passing. My crime is, wishing to learn the language. One said a few days ago, that I was a great fool for coming here, and since I did not wish to trade, I had better go elsewhere.

“A Portuguese clergyman, who acted as translator in the late negotiations, has brought upon himself the odium of the Chinese to an uncommon degree; even so far, report says, as to threaten his life.

“This shrewd and discerning people are absurd and unreasonable enough to consider it criminal for foreigners to know their language, or possess their books; and still more to have the books of foreigners in their own possession. The expedition has increased their restrictions in a tenfold degree, both here and at Macao.

“I am under considerable apprehension for the loss of my books, which have been obtained at much labour and expense. However, I look to the Lord Jehovah, who does all things well, whose I humbly trust I am, and whom I serve.

“December 9th, Macao.—I came down hither at the close of October, bringing with me only my clothes and a few Greek and Hebrew books to study the Scriptures till I could obtain my Chinese Dictionaries. On my arrival I waited on the Governor and Judge, according to custom, and happily met with no objection to my stay at present. The landlord of my house, and his clerk, have shown a disposition to be troublesome. I have had to pay him a year's rent beforehand, according to the usage of this place, which has quieted him for the present. The affair of the expedition is not yet settled. Opposition is carried to a high pitch by the Chinese. We are

threatened with immediate hostilities if the troops be not withdrawn. To-morrow our provisions are to be stopped, and all Chinese domestics to leave the service of foreigners. I rather think the English will give up the contest and go away, with, alas, a great deal of loss and disgrace. Sam left me early this morning. He went up to Canton eight or ten days ago, to bring down my European books and apparatus, but found it impossible to get them away."

Finding it impossible to preach to the Chinese, or gain access to them by ordinary means, and seeing that his residence in the empire could only be secured by his acceptance of the civil office that was proposed to him; at the same time aware that the Chinese are a reading people, upon whose Pagan prejudices some impression might be made by the press, and that the office of translator, whilst it might in some respects prevent his attention to pursuits directly missionary, would greatly assist the attainment of an accurate and extensive acquaintance with the language; and anxious besides to render the mission less burdensome, in a pecuniary point of view, to the society that originated it, Mr. Morrison accepted the appointment of Chinese Secretary and Translator to the British Factory in China. In adopting this decision he had the full concurrence of the Directors of the Missionary Society; and whilst, in after years, he spoke of it as a hindrance to spiritual duties, and sometimes wished that he were wholly free from it, he always viewed it as having afforded him facilities in reference to the language which he could not otherwise have enjoyed, and as having secured his continuance, when under any other circumstances he must have withdrawn. It may therefore be fairly concluded, that his translation of the Holy Scriptures, if not accelerated, was greatly benefited by this step,

and that additional value was hereby given to the Dictionary, and other works, through which he has smoothed the way for all his successors in the study of Chinese, whether for missionary or other purposes.

With such impressions Mr. M. entered on the vigorous discharge of his new duties, and continued to employ himself in the higher objects of his missionary character. His excessive labours appear to have given increased violence to his constitutional head-aches, and to have originated, besides, several other severe attacks of illness. The health of his beloved wife also speedily began to suffer, and this in one of the most distressing forms which human sufferings can assume. His brother-in-law, William Morton, was compelled to relinquish his studies, and, at length, to seek a more congenial clime. But amidst these various trials he was still sustained by the arm of Omnipotence, and enabled to say, "It is the Lord ; let him do what seemeth him good."

On Mr. Morrison's settlement in life, and receiving an appointment from the British Factory, Mr. Milne has made some judicious observations :—

"Intent only on founding the mission, Mr. Morrison voluntarily declined entering into a family relation before leaving England ; judging, very properly, that till a person has acquired some knowledge of the place at which, and people amongst whom, he has to spend his life, it is imprudent to subject a family to the hardships of a sea voyage and a precarious residence.

"The duties of that situation were at first extremely oppressive, through his still imperfect knowledge of the language. He felt it his duty to be faithful to those who had employed him. He had not confidence in his own knowledge of the language, nor could he

trust in the natives. The many perplexing hours which he spent in the duties of his new situation will not soon be forgotten. He always, however, felt one satisfaction, viz., that all his duties were of such a kind as bore, at least indirectly, on his primary views; they were so many lessons in Chinese.

“Being obliged to be at Canton for about one half of the year, attending to his department in the Factory, Mrs. M. was left in nearly absolute solitude, which, it is to be feared, tended to induce a degree of indisposition which to the present time is not entirely removed; and without health, of what value is any other temporal good? Health ranks next to the possession of true religion; even competence, that almost invaluable blessing, takes a lower place. Take away every thing, O God, would the Christian say, but thy Holy Spirit, and of all temporal good deny me any rather than health. Still, Mr. M., believing in a general and particular Providence, which controls the greatest events without overlooking the most minute circumstance, was consoled. Knowing that all things which occur have a cause, either just or gracious, or both, he felt satisfied with the arrangements of the great Governor of the universe. ‘God does not afflict willingly, nor grieve the children of men.’ It is good for us, in many cases, to be afflicted: important ends for our own personal salvation, and for the work in which we are engaged, are often to be accomplished by personal and family afflictions.”

The following letter from the Directors of the Missionary Society exemplifies how deeply they sympathized in Mr. M.'s circumstances, as well as their readiness to afford him any alleviation in their power. In their Annual Report for 1810 they moreover pub-



lished copious extracts from his official letters, detailing the progress of his labours:—

“London, Jan. 9, 1809.

“VERY DEAR BROTHER IN THE LORD,

“Though you are placed at the distance of many thousand miles from the Directors of the Missionary Society, be assured that we retain for you the most cordial esteem and Christian affection. Your copious journals, from the time of leaving New York, in May, 1807, to that of your arrival at Macao and Canton, in September; the continuation of your journal there till January, 1808, and your letters of September, November, and December, to Mr. Hardcastle, Mr. Burder, and many other friends, were duly received. From these full communications, not only of facts, but of the state and feelings of your mind, the Directors have received a high degree of satisfaction and pleasure, and they feel very thankful to the Lord, ‘whose you are, and whom you serve,’ for the merciful preservation afforded you on your long voyage from New York to Canton. The testimony you were enabled to bear against the sins of your companions, and the zealous efforts which you made for their instruction in private and by public preaching, were very commendable. The seed thus sown will, we trust, spring up and produce much fruit. We rejoiced with you and thanked God for so prosperous a conveyance to the scene of your labours.

“The numerous letters for your friends were carefully sent according to their directions. They cannot accuse you of forgetting them. We trust they will not fail to remember you at a throne of grace, and that you will reap much advantage from their fervent petitions.

“The reception you met with at Macao and Canton we consider as very favourable, and are thankful to the good providence of God for raising up for you such friends as Sir George Staunton and others, who were both able and disposed to render you the most important services. We approve of the caution used in your various proceedings, which appear to be highly necessary in a country so jealous of foreigners.

“Your various accounts of the customs, and especially of the superstitious rites, of the poor heathen around you, are very acceptable. They affect our minds (though perhaps in a less degree) as they do your’s. Gross darkness, indeed, covers the people; and we see in their case an awful evidence of that Scriptural declaration, ‘the world by wisdom knew not God.’ Alas! that so ancient, so ingenious, so politic a people should yet remain in the grossest idolatry, in such consummate ignorance. What has boasted reason effected in thousands of years for the poor Chinese! At the same time it rouses our dormant zeal, and awakens us to the pursuit of all lawful methods to make known unto them that adorable Being who alone is worthy of their worship and confidence. We will thank you still to indulge us, as opportunity offers, with that information which occurs to you respecting the religion of the natives.

“We are fully aware of the very great difficulty with which the attainment of the Chinese language is attended, especially such an acquaintance with it as is necessary for the important task of translating the Divine Scriptures into it. We are well satisfied with the great diligence and perseverance you have already manifested. These are gifts of God with which he has, we hope, in mercy to millions of our fellow-creatures, endowed you. Our prayers are that you may still

proceed, with unwearied diligence, in the same great and good work. But we wish you at the same time to pay a constant regard to your health, lest, by excessive fatigue, you should injure your constitution and render yourself unable to proceed in the arduous undertaking. Let ‘*Festina Lente*’ be your motto, and deny not yourself some hours of relaxation and exercise daily. No time will be lost by these means; but, by the preservation of your general vigour, you will be enabled to do far more than by studies too intense and unremitted. While, therefore, you purchase such books as you judge needful for your purpose, which the Directors cheerfully leave to your own judgment and discretion, they beg that you would not deny yourself those accommodations which the preservation of your health requires. The expenses which you state for the apartments you had taken just before you wrote, the salary of a Chinese teacher, the cost of servants, &c., certainly amount to a far greater sum than we ordinarily devote to any one mission; but we consider the object which you have in view of pre-eminent importance, and we feel no small confidence in your prudence and regard to economy. You seem to be fully aware of, and painfully concerned on account of, the amount of your disbursements, but we do not wish to restrain you in what you judge needful for the accomplishment of the projected work. The Directors, therefore, will give you letters of credit, and it is our intention to send out a quantity of dollars.

“The production of a good translation of the New (and Old) Scriptures into Chinese, we continue to consider as one of the most desirable things that can be accomplished in the world.

“We thought it expedient to mention to Mr. Fuller the doubts which it seems you had reason to entertain

concerning Mr. Lassar's qualifications for translating, and the circumstances respecting the person who says he was his teacher. Mr. F. is not well pleased, and wishes that you had communicated your suspicions rather to the brethren at Serampore than to us; but as good may be produced, we are not sorry; we wish, however, that you would freely communicate with them as to every thing that may render both your labours and their's most beneficial. We neither of us strive for the mastery, nor the fame, in this matter. Two translations may be better than one. Neither is likely to be perfect at first; but comparison and collation, with future light, may tend to render a future translation superior to the first attempt. It would be well could you procure any translations already made in China, such as one of your preceptors mentioned to you. Doubtless you will avail yourself of every accessible help, and we sincerely hope and pray that our Divine Lord, who commanded his disciples to promulgate his gospel in every land, will assist you and prosper you in your laborious undertaking.

“We thank you for the box of curiosities, including the little idols, &c., sent through Mr. Bethune, whose company we have had the pleasure to enjoy for a short time in London. We feel ourselves under great obligations for his kindness to our missionaries, and rejoice that he has been favoured with a safe and speedy passage to New York.

“Perhaps you may already have learned from India that our brethren, Gordon and Lee, who were on the point of embarking for India, were prevented in consequence of letters from Serampore, stating the difficulties which Mr. Chater had met with on landing, and the appearance of opposition to missions there, which they then feared would end in a total prohibition.

We have some reason to think that the account of those hindrances had been stated rather too strongly. The Baptist missionaries landed at Calcutta instead of Serampore, which was irregular, and therefore objected to. A tract had also been printed against the Mahometans, in which their great prophet had been styled a 'tyrant,' complaints of which were made to the government; and as all this happened soon after the unhappy meeting at Vellore, a general fermentation on the subject of missions was occasioned, of which the adversaries of the gospel took advantage. This storm, however, is, we trust, blown over, and Crau and Des Granges express great regret that Gordon and Lee did not proceed. This they would have done long ago, but on account of the embargo laid on all shipping in America, in consequence of the political differences between England and the United States, which embargo, we fear, is not yet taken off.

"Our accounts from India are, on the whole, encouraging, as you will find by our Reports and the Magazines.

"In Africa the work is going on, and we have made a beginning at Demerara and at Tobago, in the West Indies, where there are also encouraging prospects. Mr. Vos, whose zeal offended the Dutch clergy, has been obliged to leave Ceylon, but is now usefully employed at Negapatam. Mr. Ringeltaube is in Tinivelly. Dr. Taylor has accepted the office of surgeon to the army in the Company's service at Bombay, but still intends to pursue the objects of his mission. He has been up the Persian Gulf, and visited Bussora, &c. But for missionary news we must refer you to our publications, which, if they cannot come by this conveyance, shall follow by the next.

"We now, dear brother, once more commend you to

God, and the word of his grace, that you may be enabled to accomplish your great enterprise: He who said, 'Go into all the world,' &c., added, 'Lo! I am with you always.' O, how well was that added! Often, no doubt, has that blessed addition supported your fainting spirits and gladdened your sinking heart. May it be a never-failing source of consolation, a never-ceasing spur to action. 'I will never leave thee nor forsake thee,' said he to Joshua—and he says the same to you. Go on, dear brother, hoping much, and fearing nothing. He whom you serve possesses almighty power, and governs the universe. He will assuredly bless you, and afford you such a degree of prosperity and success as he, in his infinite wisdom and sovereignty, shall see best, and with that we ought to be contented.

"We remain, dear brother, your faithful and affectionate friends (by order and in the name of the Directors, at a meeting held Jan. 9, 1809),

"JOSEPH HARDCASTLE, Treasurer.

"GEORGE BURDER, Secretary."

In their Report for 1810 the Directors of the London Missionary Society thus write:—

"Every account from our missionary, Mr. Morrison, renews and heightens our satisfaction. By his indefatigable attention to the language, with the aid of able teachers, the principal difficulties are surmounted; and it appears that the period of his acquiring it completely is by no means so distant as might have been expected.

"It has proved of great advantage to him that he copied and carried out with him the Chinese translation of the gospels, &c., preserved in the British Museum; which he now finds, from his own increas-

ing acquaintance with the language, and the opinion of his Chinese assistants, to be exceedingly valuable, and which must, from the excellency of the style, have been produced by Chinese natives.

“Mr. Morrison has also obtained other unexpected assistance in reference to the Scriptures; particularly an Exposition of the Decalogue, in three volumes, in Chinese, which a native, professing the Roman Catholic religion, furnished him with. It is but justice to notice the constant and grateful attention paid to Mr. Morrison by Yong-Sam-Tak, the Chinese native, who assisted him when in London; and whose friendly services on many occasions, when a native only could serve him, have evinced his good disposition, and the favourable impression made upon his mind by Mr. Morrison's uprightness and benevolence.

“The recent political disputes between the Chinese and our countrymen had occasionally interrupted his studies, and constrained him, with all the Europeans and Americans, repeatedly to remove from Canton to Macao, where he continued at the date of the last letters.

“His talents, and assiduity in acquiring the language, have already opened to him a prospect of such support as will, in future, lessen the great but unavoidable expenses of this important mission, and probably secure to him a permanent residence. He had providentially met with a respectable and pious English family at Macao (Mr. Morton's), who brought letters from Mr. Loveless; and, shortly afterwards, he entered into a conjugal relation with Miss M., whose brother, an interesting youth, received his first serious impressions from the conversation of our missionary Read, at Ceylon. He had afterwards been greatly assisted, when at Madras, by Mr. Loveless, and by

reading the works of Alleine and Doddridge. He immediately attached himself to Mr. Morrison, and was very desirous to devote himself wholly to the Lord, and the study of the Chinese language, with a view to missionary labours. We cherish a hope that this youth will prove a great help to him; and at Mr. Morrison's recommendation, we have empowered him to receive Mr. Morton into the service of the society, if his perseverance, piety, and suitableness, should be manifested as he advances in years and experience.

“The following extracts will afford an interesting view of the state and progress of the great work in which our beloved brother is engaged; and of the unabating piety which supports and animates his mind, under a privation of the outward means and ordinances enjoyed in Christian society.

“‘Extract of a letter to the Directors, dated Canton, December 4, 1809 :—

“‘DEAR FATHERS AND BRETHREN,

“‘On the arrival of the direct fleet of this season, I was favoured with your official letter, bearing date January 9, 1809. It was a communication, which, you will readily believe, I had long wished to receive, and I am thankful to the Lord, and to you, for the encouragement which it afforded me. To approve myself to you, and to our Lord Jesus Christ, as a good missionary, is my constant desire. I pray that your acceptance of my feeble endeavours may be a token of their gracious acceptance by the great Head of the church. We have all much reason to be thankful to him, in that he has made us acquainted with his great salvation, and excited in us a desire to make it known to others. It is all of grace. Whilst I am thankful



that I have been enabled, in any measure, to serve Jesus Christ—blessed name! I am deeply humbled before him, that my service has been so small. What did not Jesus do for us?

“‘I have paused some time, thinking what I should add to this interrogatory. But your minds will, with much more speed and effect, conceive what should be answered, than words of mine can express it. I esteem and love all good missionaries, but, thinking myself a missionary, commendation and sometimes high epithets bestowed upon them, always make me mourn—they rather depress than elate me. I know, brethren, you do not ascribe glory to the creature, but to the grace of God, that makes men faithful. Pray for me as a poor, feeble brother, who desires to spend and be spent for the elect’s sake, and whose highest ambition is to spend his life in peaceful endeavours to enlighten the heathen.

“‘I return unfeigned thanks to the Directors for the concern which is expressed in their letter for the preservation of my health, and that I should not deny myself whatever is necessary for that purpose, nor apply to my studies in an excessive degree. These are admonitions which my judgment approves, and which, I hope, I shall be enabled to attend to. I have already found myself weaker than before I left England, and have twice had severe fits of illness. With our temporal circumstances, my beloved Mary and myself are perfectly satisfied. We are grieved that living here should be attended with so great expense.’

“After adverting to certain statements which had been put forth as to the study of Chinese literature elsewhere, he proceeds:—

“‘Although I had a Chinese in England, transcribed a dictionary of the language with my own hand, stu-

died the language while coming out, and, for the last two years, have laboured at it morning, noon, and night; can and do write to the Viceroy of the province so as to be understood, and have conversed with some of the higher officers of government, yet I have a very incorrect and partial knowledge of Chinese literature. I might add, that I have translated a great variety of official correspondence—also the first two elementary books of the Chinese, beside the first two books of Kung-foo-tsze (Ta-heö, and Chung-yung); with part of the third, the Lun-yu—still I must say, that my knowledge is very imperfect.

“The works you mention to me have long been in my possession, with various others on the language; beside their classical, astronomical, geographical, books on law, historical, religious, anatomical, medical, &c., to the number of 1229 volumes, together with a number of pamphlets.

“I have, beside the Harmony, a translation of the Acts of the Apostles, Epistle to the Romans, first and second to the Corinthians, that to the Galatians, Ephesians, Philippians, Colossians, first and second to the Thessalonians, first and second to Timothy, to Titus, and Philemon. These are, I think, on the whole, faithful and good; the effects of the labour of some diligent man, and, I hope, believer in our Lord. They have been of great use to me, and I have read them to some of the Chinese every Sabbath-day.

“With respect to the difficulty of the Chinese language, my opinion is this:—that a child in China learns to speak its mother tongue as early as a child in England; but a Chinese boy does not learn to write his mother tongue to the same extent and with the same ease as an English or a French boy; and for an Englishman to learn to speak, read, and write Chinese, is

much more difficult to him, than to learn to speak, read, and write any other language of which I have any knowledge, and from its being, in its nature, dissimilar to all other languages.

“The difference which subsists between the European languages, including the Latin, compared to the difference which subsists between them and the English, does not appear greater than the different provincial dialects of the same language. An English boy who knows the grammar of his own language, and has a smattering of Latin, if he goes to French, Italian, Spanish, or Portuguese, finds the letters the same, their powers nearly so, the method of uniting them the same, the sound of words directing to the combination of the letters, and in every half a dozen words he finds one which he knows before with some slight modification. But if he go to Chinese, he finds no letters—nothing to communicate sounds—no similarity, the method radically different, and not one word like what he has known before; and when he knows the pronunciation of words and sentences, the sound does not at all direct to the character which is the sign of the same idea. If my statement be correct, it will appear that the Chinese is more difficult than any of the European languages.

“You are already informed of my having accepted, for the present, the office of Chinese translator to the English Factory at Canton. This arrangement I submitted to your consideration, and left it with you either to annul or confirm it, as the Company’s servants here left their choice and appointment to the decision of the Court of Directors.

“I stated to you my reasons for accepting this situation; they were briefly—that it secured my residence; that its duties contributed to my improvement in the

language—I mean, they all tended to it; and thirdly, its salary would enable us to make our labour in the gospel less chargeable to the churches of Britain. These appeared reasons sufficient to warrant the measure. I have little doubt but that they would also appear the same to you. It might also tend to do away any aversion of the Directors of the East India Company to missionaries, when they found that they were ready to serve the interests of the Company.

““The situation, however, whilst it has the advantages which I state, has also its disadvantages. It occupies a great part of my short life in that which does not immediately refer to my first object. Whilst I am translating official papers, I could be compiling my Dictionary, which I hope will be of essential service to future missionaries.

““My individual character last year, from my stay in Canton, was (I have been informed by those whom I believe), in the sight of the heathen, good. They considered me as very inoffensive and harmless. I do not know what change my present situation may make in their opinion.

““I pray for the meekness of wisdom to behave suitably towards all men. To please all men is morally impossible; but I desire so to live that they may not have any evil thing to say of me.

““There has been, the whole of this summer, a fleet of Chinese pirates on the coast, sometimes ten, twenty, or forty miles from Canton, committing the most cruel depredations. They land, and if the villagers refuse to give them their demands in money, &c., the pirates proceed to murder them. On different occasions this summer, several thousands have been put to death. On one of these their firing could be heard from the Viceroy's palace in the city. In autumn they went

on shore and cut down the ripe grain. They have about 700 vessels. The head leader is called A-paw-shay; another squadron is headed by a woman. They are freebooters; wherever they see the hope of plunder they make their attack. This year they succeeded in taking a small American vessel and a Portuguese brig. The boat of the Honourable East India Company's ship Ely, with an officer and eight seamen, fell into their hands. The government boats and troops are backward to act against them.

“A partial application was lately made to the English by the Kwang-chow-foo, wishing them to assist against the pirates. The English professed their readiness to act against them, but could not unless the Viceroy himself requested it. This he declined doing, and there was a stop put to the negotiation.

“The Portuguese went against them with five or six ships, without effect. They caught the pirates in a bay, and blockaded them. The Portuguese were joined by the government boats; but the pirates have escaped from them both. Thus the affair rests at present. These pirates are not properly insurgents, or disaffected with the government. They are a banditti of very wicked cruel men, who, if not stopped, threaten the destruction of the commerce here, and every thing beside.

“The rebels in Fo-kéen, the adjoining province to the eastward, are persons who aspire to the government of the country, but do not inflict the cruelties on the people which the pirates here do. The pirates, who are now so formidable, have been in existence twenty years. At first they were contemptible, but have lately assumed a very threatening appearance. Last year they sailed for Cochin-China, assisting one of the two contending princes there. The passage

from Canton to Macao is extremely hazardous. There are two passages; that called the 'inner passage' has been this summer, more than once, completely stopped by the pirates. The town of Heang-shan, on the western extremity of the island of Macao, has frequently been the scene of their depredations. The pirates exercise great cruelties; and all pirates taken by the government are beheaded. Their hands are sometimes nailed together, instead of being handcuffed; while the pirates in their turn generally put to death those whom they take, particularly the officers, whom they cut to pieces.

“‘How humiliating and afflicting is the history of man! What crimes fill the world! How vast the sum of human wretchedness! Never did the phrase strike me more forcibly—‘iniquity ABOUND!’ Yet, some say—‘virtue is predominant, even in the worst characters.’ Alas! alas! O blessed God! of thine own infinite mercy renovate a guilty world.

“‘I last year wrote to you respecting Mr. W. Morton, who, by his father’s concurrence, remained with me to pursue the study of language, and general science; also to attend to the Chinese language, with the final view of engaging in the service of the churches of Christ as a missionary. After he had remained with me some time, applying himself, I fear, too closely, he became much indisposed. By the Lord’s blessing, however, on the use of means he was restored in a considerable degree, though he did not possess a high state of health. After that time he accordingly made up his mind to leave. Thus you see, I am again left alone in this work. I pray that the Lord may incline the heart of some humble, patient labourer to undertake it, and that it may never cease till the consummation of all things.

“I wonder that you have not sent a missionary to Prince of Wales’s Island. Do think of it. Yet make it, as it was once called, a stepping-stone to China; embracing at the same time the Malays. It appears to me exceedingly desirable to have a missionary establishment there, as ships from every part of India pass that way, which would form a centre of communication between all your missionaries in those parts. The plan does not appear to me chimerical, as it would be a very suitable place for a triennial missionary conference. I have one remark to make respecting the Malay Bible, a copy of which was in the possession of Dr. Clarke when I left you. A Mr. Shaw, known in India to be well acquainted with the Malay language, says of the translation referred to, and which was made by the Dutch, that ‘it is very bad, so much so, that by the use of improper words, some passages are rendered ludicrous.’

“I hope the Bible Society will pay particular attention to the revisal of this translation, if they cause it to be printed. I am not insinuating that they do not, but as it is a new manufactory of translations, they ought to have persons devoted to each branch, and be able to warrant all that they put off their hand, to be good. Without attention to this, they will not, humanly speaking, do all the benefit that they otherwise would, and unnumbered difficulties and objections will occur to those who read, which would otherwise be prevented.

“There is another thing that I would ask. Is it practicable to employ missionaries who are Americans, in the way that you do the Dutch and Germans? The religion of our Lord unites persons of every kindred, people, and nation. Could an American missionary be employed in Canton, and one of your

Jersey French students in Cochin-China, there would not be the same national and political objections to them as there are to the English.

“ During this year Kǒ Sēen-sǎng has led me through a part of the works of Confucius, to which I have alluded above. His ability to teach them is considerable, and he is very willing. He has had 250 dollars a year, beside food and lodging. I have also Low Hēen, whom I mentioned to you before; he transcribed for me the Harmony of the Gospels, and the Acts of the Apostles. He put them into the form of Chinese books, which they had not before, and, in transcribing, wrote in full all that in the copy were contractions, which Dr. Montucci spoke of as so nice and laborious, than which, to a person who knows the language, nothing is more easy. These two persons I still think of keeping. In the course of my reading with them, we have often spoken much of the Lord Jesus, and salvation through him, as well as of the existence of the one living and true God. On this latter subject their ideas are exceedingly obscure. The Chinese people, according to what I have seen, have no idea of one intelligent, independent, and perfect Being, the Creator and Governor of the world. They have, however, lords many and gods many, before whose images they worship, and to whom they offer sacrifice.

“ From what Confucius and his disciples say, it appears to me that they conceive something that we express by ‘soul of the world;’ a divine energy inherent in, and inseparable from, all matter. The word ‘heaven’ is exceedingly vague. It seems impossible to say what their idea of it is precisely, because they ever vary in their definition of it. An atonement my people do not think necessary, at least for small sins; and of the pardon of great sins they have no hope.



“Pray for my health of body, and for my growth in grace. Still continue to cry unto the Lord in my behalf. I long to be more engaged in the spiritual part of my work; but I look forward to lasting benefit in the church of Christ, it may be when I am no more on earth. I know that the labours of God’s servants in the gloom of a dungeon have illumined succeeding ages, and I am cheered by the hope that my labours in my present confinement will be of some service in the diffusion of divine truth amongst the millions of China. In myself I have no hope. I trust that all my expectation is from Jehovah my God, Father, Son, and Holy Spirit. May he look graciously down upon the labours of his servants, and bless them to the diffusion of knowledge, holiness, and happiness, throughout a guilty, miserable world.

“I feel regret that mine is such a dry, unsavoury detail: O that truth would allow me to tell you of the ignorant guilty heathen seeking to know what they shall do to be saved. But this is not the case. Looking round on the heathen, I may well adopt the language recorded by the prophet, ‘behold these dry bones.’ They are ‘very many,’ and lo, they are ‘very dry.’ But still I hope that when the breath of the Spirit of the Lord shall ‘breathe upon the slain,’ they shall live; and in this hope I go onward.”

The journals and letters of Mr. M. must now again be left to record more minutely his sentiments and his labours, his sufferings and his consolations:—

“February 22.—I have to-day been very languid. O for grace and mercy. Mr. Morton is about to leave in a few days. My dear Mary is unwell. God be gracious to us for his name’s sake.

“February 23.—I have to-day been engaged in

writing home :—to Mr. D——, my father, and Mr. Hardcastle.

“ February 24.—To-day I began again my general studies, in which, however, I did not make much progress. I am much concerned respecting William. I have difficulty in being so devout as I should be. Lord, help me.

“ February 25.—To-day I had a letter from Low Hëen, and also from Sam. Sam said the tutor would have come for 300 dollars, but that he had not any money to give him. Mr. —— said the proposition made to me would have to be again considered. I know not what will be the result. I give myself to the Lord my God. O that he may bless me and keep me for his name's sake!

“ February 27.—I to-day sent an order on Mr. B—— for 100 dollars to give to Kõ Sëen-säng. I have to-day been pretty diligent. O may the Lord be gracious unto me for his name's sake! My difficulties seem to increase. O may the Lord aid me in the midst of them all!

“ March 2.—We had this evening a very distressing time in parting with Mr. and Mrs. Morton. O that from this hour the everlasting God may take us under his special care and holy keeping! God have mercy upon us, have mercy upon us.

“ March 3.—Was engaged in my studies all the day, with tolerable comfort. O for more grace. O to be enabled to travel on in the good way that will at last lead to everlasting life! Lord, help me; Lord, help me.

“ March 5.—Low Sam came to-day with Kõ Sëen-säng. Sam, while carrying away some goods, which he attempted to smuggle, was detected and detained by the officers of the Customs. I am greatly distressed

about him. How to extricate him I do not know. O Lord, help me to do that which is right in thy sight!

“March 6.—Low Sam yet remains in confinement. Mr. — has claimed his goods; as yet, however, nothing is settled. I am greatly grieved on account of it. I began to-day with Kō Sēen-sǎng, who evidences a good disposition. He is to instruct William as well as myself. I commit myself this night to the care of the Lord my God.

“March 7.—Low Sam yet remains confined. His affair has distressed me much. The new teacher shows every disposition to serve me in the way of teaching, but does not like to teach brother William and Mary. O that the divine blessing may rest upon the head of each of us! I have to-day been seriously impressed with a sense of eternal things, in a striking manner. The Lord help us and bless us for his name's sake.

“March 9.—Spent this evening in serious conversation with my Mary. O that the Lord may give her much grace, and strengthen and help me to walk suitably towards her. O Lord, be with us, and make us good missionaries of Jesus Christ.

“March 10.—Sam got out to-day by paying 700 dollars. He seems ashamed, but puts as good a face as possible on the affair. It is said that the Viceroy of Canton is out. He who for the present acts as Viceroy, is coming down to Macao; hence my books have to be put away again. What will be the conclusion I do not know. O for the divine blessing, for grace and strength!

“March 11.—I to-day packed up all my Chinese books on account of the expected visit of the Viceroy. The new teacher is very obliging in his manner. He comes into the parlour, and sits with us until nine and half-past nine o'clock, reading distinctly for Mary to speak. He remains with us also when we are at prayer.

“March 12. Lord’s-day.—This day has been spent pretty comfortably, reading occasionally with the teacher. He continues to manifest the same readiness to teach. I read part of the Exposition of the Ten Commandments, by the Catholics. Mary has to-day been comfortable and happy. O that the divine blessing may attend our labours from day to day!

“March 13.—Have been engaged to-day with our usual studies. My instructors propose leaving to-morrow, in consequence of the coming of the Viceroy. The servants also leave.

“March 14.—Teacher, assistant, and the servants left to-day. We laid aside, moreover, our Chinese studies. A vessel arrived from Port Jackson, which conveys the news of peace between Portugal, Spain, and England. O when will wars cease to the ends of the earth! Lord, have mercy upon us and bless us, and make this family to be a blessing. A Portuguese paid a visit in the evening.

“March 15.—I had to-day a letter from Mr. P——, wishing me to show some civilities to —— . I had, the latter part of this day, a headache which prevented my attending closely to study.

“March 16.—I have been enabled to-day to apply pretty closely to my studies. M. has also been very diligent.—O for grace to fill up the duties that devolve upon me, in the station in which the Lord has placed me! Lord, help me; O Lord, help me for Christ’s sake.

“March 17.—I have to-day been pretty comfortable. Our instructor remained with us at prayer in the evening.

“March 18.—Employed to-day as usual, and pretty diligently. Nothing particular has occurred. We are all comfortably engaged. William is particularly diligent in attending to the Chinese. I propose, if the

Lord will, again to commemorate the Lord's Supper. O for his divine presence and blessing!

"March 19. Lord's-day.—Have been engaged to-day in reading the Scriptures, and other religious books. In the middle of the day, we partook of the Lord's Supper. My mind was tolerably comfortable. I hope the Lord will bless our endeavours for Christ's sake.

"March 20.—I have to-day been engaged as usual. — took the pet in the morning, and was through the whole of this day uncomfortable. O for divine assistance! Lord, help me to do that which is well-pleasing in thy sight. O my Father, my Father, have mercy upon me; have mercy upon me!"

The following extracts from private letters supply, in a considerable degree, the want of a journal, which for some time appears to have been discontinued:—

"Macao, June 15, 1809.

"When I mention native land, I feel a wish to be there. But then it occurs, 'the earth is the Lord's, and the fulness thereof,' and when we are doing the work which he has appointed for us, we should always feel at home."

About the same time he thus writes to his Mother-in-law:—

"DEAR MOTHER,

"You asked me to advise you how to advance in the Christian life. Modesty and propriety forbid me to assume formally the character of one who would give advice. I remember what St. Paul says relative to this subject; and indeed it is a declaration of what he did. He forgot what was past, and urged his way onward to that which was yet before him. And this he did to the day of his death. He thought much of those things which were yet before him, or to which

he had not attained, and to the acquisition of these he directed all his endeavours. I think that much is lost by our ceasing to fight before we have gained a complete victory over our spiritual enemies. It is not till we die that Satan will be bruised under our feet, and therefore we must continue to fight till we have put off mortality. So it is with respect to labour. In due season we shall reap, if we faint not. Now the great secret is to do all in an entire dependence on the grace of our Lord Jesus Christ. See that branch which was yesterday cut off from the tree—it already fades—it is superfluous to add that it cannot bear fruit. So Christians separated from Christ can do nothing that is acceptable in the sight of Heaven. If we would advance then in the Christian life, we must ‘work out our own salvation with fear and trembling,’ and never forget to plead, ‘that the Lord may work in us both to will and to do of his good pleasure.’ O beware of trusting in an arm of flesh! Trust only in Jesus Christ; none but Christ, none but Christ!

“With this sentiment, which I pray may be engraven on our hearts as with the point of a diamond, or as in the rock for ever, I take my leave at this time. And may grace, mercy, and peace be multiplied unto you through the knowledge of our Lord Jesus.”

LETTER TO A CORRESPONDENT IN NEW YORK.

“Macao, October 11, 1809.

“On the arrival of Captain Wickes, I was favoured with your letters of April 19th, 1809. The statement of what related to your person and family was a source of thanksgiving to our gracious Lord and Master, whose tender compassions are ever exercised about his people, and whose mercy has followed us in a continual stream. If the Lord made me in any manner

serviceable to you during my short stay under your roof, to Him be all the praise. The state of my mind at that time was far from being comfortable; but the Lord not unfrequently makes his people most useful, when they suppose that they are hindering rather than furthering the good work.

“I rejoice with you in the hope that you have been the instrument of saving your own brother from death. Tell your brother that I glorify God on his account. O, to know and love the blessed Jesus! to be adopted into the family of the living God! What heart can conceive the honour and happiness? Is my S——’s refuge Christ’s grace? It is a sure foundation, the rock of ages. On this, S——, rests my hope for the remission of my sins and the removal of an accumulated load of guilt, that would sink me down to hell. On this also I depend for support and comfort during the remainder of my pilgrimage, for courage in the hour of death, and after that a welcome introduction to our Father’s house. \* \* \* \* \* My application to the language has been unremitted. I have in the house a regular schoolmaster, who has conducted me through a part of the classical books of the Chinese. I have now read to the middle of the third of the celebrated Four Books of the great oracle of this empire, Kung-foo-tsze (Confucius). These have much that is excellent, and some things erroneous. Taken altogether they are, of necessity, miserably defective. He appears to have been an able and upright man; rejected, for the most part, the superstitions of the times, but had nothing that could be called religion to supply their place. On the relative duties betwixt man and man, he found himself able to reason and to decide; and on these, his disciples say, he dwelt: respecting the gods he was unable to

judge, and thought it insulting to them to agitate the question, and therefore declined it. All his disciples now affect to despise the two religious sects of Füh and Taou, yet, feeling the defect of the cold system of Kung-foo-tsze, they generally practise the rites prescribed by one or both of these sects. They teach that assistance is to be derived from the gods, and hence these gods are sought on various occasions, by prayers and offerings. Over almost every Chinese door in Macao is inscribed, 'The Ruler of Heaven sends down Happiness:' or, 'The five Blessednesses enter here.'

\* \* \* \* \*

"P.S. From the above you will be led to perceive that the pentagraph was not made use of in the way we supposed it might have been. It has, however, been used occasionally in the usual way. I was also mistaken in my idea of professing to teach the English language. None wish to learn it, but a few merchants, who acquire from each other the names of commodities, with which acquirement they are perfectly contented."

#### TO THE SAME.

"October 21st, On board the ship Cumberland,  
"going up to Canton.

"I last evening received your letter by the Trident, a few weeks ago that by the Pacific, which I have already announced. Believe me, S——, you have ministered very much to my comfort of mind by your frequent and friendly epistles. \* \* \* \* Some of the good people who write to me, grieve me by their manner. They say, 'write us long letters and tell us every thing; but we are so full of business, or the ship is just going, excuse our not giving you news,' as if they thought a missionary were an idle fellow, who might



take time whenever he chose to write them long letters; while worldly avocations, or the society of their friends, are of such high importance that I must be satisfied with a few apologies from them. \* \* \* \* I have been afflicted with most excruciating headaches: but the Lord furnishes comfort to my mind in the midst of difficulties and disappointments."

The annexed letter will briefly illustrate the progress made by Mr. Morrison at this time:—

"DEAR SIR,

"Canton, Dec. 9, 1809.

"I had the pleasure of receiving, a few days ago, the affectionate and encouraging letter which you addressed to me from the Bank of England, January 17, 1809. One of the striking effects of Christianity on earth is the brotherly affection and good-will which it excites in the hearts of all those who feel its power. Indifference to the temporal or spiritual welfare of a brother is what has no place in the religion of Jesus. I am glad that you received the trifles which I sent, and doubt not but they will answer every purpose which I intended by them.

"The official letter from the Directors has come to hand, and contains every thing that you supposed it would; encouragement and kind expressions of regard. Many Christian friends have favoured me with letters, in all which they kindly strive to lead my mind to the Lord, who is able to support and to deliver. Your own good letter is a very welcome present. You place, dear brother, the stress where it ought to be laid—on the powerful operations of the Almighty God. Not by human might or power, but by my Spirit, saith the Lord, shall my designs be accomplished. This is the foundation of all my hope. I lie very low, and

not too low, before my God. I am a very feeble Christian,—a needy brother. No, I do not suppose that you mean to flatter me. You, I trust, know human nature too well to think of doing that. I know what you wish. If the Lord has fitted us for his work, it is not pride to acknowledge it. There is a false humility sometimes lurking under the most degrading complaints of ourselves. There is some truth in what the world says. There is religious cant; and there is, not less, the cant of worldlings and philosophers. Yet, I trust, the Lord will guide us safely through. The psalm to which you refer me, is full of consolation; and is well known to me as having afforded much comfort to my beloved and afflicted Mary. But I yet thank you for the reference. The Scriptures are ever new. They are a mine of rich consolation that is inexhaustible.

“I am still labouring in the same work as when you last heard from me. Perfection in the Chinese language, or as near perfection as possible, is my object. To this I have not yet reached. Yet, without assuming, I can say that I have been diligent; and I moreover think, without ostentation, that the Lord has given me, in respect of language, a mediocrity of talent. Health, too, in a considerable degree, has been granted. These continued, I have still to press onward. It is painful to me not to be able to do more in the spiritual part of my work. And O that I had still more ardent desires for the conversion of the heathen! None of them have yet received from me the truth in the love of it. I want to win souls to Jesus Christ.

“I write by this to the Directors, and, as is suitable, enter into the detail of my purposes. I shall not, however, this year write out my journal. There is

much sameness in my daily pursuits: my labours are the labours of the student, and furnish little of interest or of anecdote. Every purpose will, I think, be served by a letter, instead of a journal.

“The Chinese government is averse to my learning the language; my final object is, I believe, unknown. My duties as Chinese translator have made my person known to some of the higher officers of government. This is one objection to my holding the situation which I do. My chief place of residence is at Macao. The Portuguese have not molested me. They do negatively what they can against me. Their converts are forbidden to assist me. We have had two pious captains here this season, Captain Wickes of America, and Captain Austen of His Majesty’s Ship the *St. Alban*. I dined with Captain Austen on board his ship, but have had little intercourse with him or Captain Wickes. Farewell. Grace be with you.”

A continuation of Mr. Morrison’s progress in his studies, his domestic trials, and the difficulties and discouragements which he had to encounter; as well as the hopes and consolations by which his mind was sustained, are feelingly adverted to in the following correspondence:—

“Canton, December 5, 1809.

“A few days ago I had the pleasure of receiving your letter, &c. I was glad to find by them that you were still holding on in the good way; still ‘looking to Jesus.’ This is the most important thing that concerns us. If our hearts be right with God, all will be right. I was glad to hear of your temporal prosperity; and am especially thankful to —— for his good letter written under his usual indisposition. I have no hesitation in saying that it is good for you to be

afflicted. My strong conviction of our heavenly Father's goodness and wisdom lead me to say so with confidence.

"In the accounts of churches and missionaries, with which you have favoured me, there is occasion for the mingled feelings of sorrow and of joy. As you justly remark, we should learn much; and one of the most important lessons is, to be meek and humble. O what injury is done by pride and self-confidence! Lord, help us to imitate the meekness and gentleness of Christ; to be, in truth, the most modest, unassuming disciples of the lowly Jesus. I sincerely join with you in your pious wishes respecting the spiritual welfare of my dear relatives. My poor afflicted Mary, the Lord bless her! I wrote to the students at Gosport generally; but they have not replied.

"Since I last wrote to you, I have been very much engaged in that object which from duty and inclination is the business of my life. My much beloved Mary Morrison laboured with me much in the study of Chinese, till it pleased the Lord, a few months ago, to lay her aside by painful and trying indisposition. She was rejoicing in hope, and patient in labour, till that time. Now the Lord has laid, and yet keeps, the rod of correction upon us. She 'walks in darkness, and has no light.' Blessed God! hear my constant earnest prayers in her behalf for Jesus' sake. I know you feel with us, and for us. Mary has no mother, or sister, or friend within thousands and thousands of miles; but I trust the Lord will ere long lift the light of his countenance upon her, and give her peace. The duties of my situation as Chinese translator obliged me to leave Macao in the end of October last. I have been once down since that, for the short period of three days.

“The whole of this year I have been applying to the Chinese language, with a regular tutor. On the Sabbath-days, as at first, I read the Scriptures, part of which I have in Chinese. As yet I have not seen beneficial effects from this labour. A man whom I tried to make attached to us by acts of kindness, since I came up to Canton, robbed Mr. —— of 121 dollars. A want of truth prevails much amongst the heathen here; and in many cases a want of honesty. This man did not run away; yet confessed, without a blush, that he took the money.

“My brother-in-law, who I hoped would have been a help to me, and an acquisition to the Mission, has returned home. He sailed a few days ago for Ireland, by the way of America. We are left quite alone. It would all be easy, were Mary well. Patience, O my soul!

“The Dictionary and Grammar in which you heard I was engaged, have made some progress this summer; not so much, however, as I hoped. I wished to make all the use I possibly could of my regular tutor, who is expensive, and whom I hoped to have been able to give up the ensuing year. My duties also as Chinese translator have been numerous, and have given me many an aching head. The Chinese government disliked to hear what I was obliged to tell them. To be faithful, and yet not impede myself in my first object,—my missionary work,—was a difficult thing. My assistants were often much alarmed, and would not assist me in those official communications.

“Sam Tak is well, and behaves in a very friendly, upright manner. I have not yet to tell you of any turned from the error of their ways on these truly barren shores. O! they are barren indeed. Value your Sabbaths and your ordinances; and often sym-

pathize with your exiled friends, Robert and Mary Morrison.

“I wait in patience. My labours, I hope, will be of service, through our Lord’s blessing, when I am no more. Remember me most affectionately to ‘all who love our Lord Jesus Christ in sincerity.’ ‘Grace be with you.’

“P.S. The Portuguese Roman Catholics at Macao do not do any thing violent against us. They have forbidden their Chinese to assist me in learning the language. One who aided me in Canton, where he was not noticed by them, did not dare to call upon me when in Macao. Mrs. M. speaks Portuguese, but has no neighbourly intercourse with any, except one family. We greatly desire to have a few from amongst the heathen to take part with us; to have fellowship with us; and we hope also with our Father, and his Son Jesus Christ.

“We cannot take part in the gay amusements of our own countrymen, or mix much in their society; a distant civility is all that subsists. We have a lonely, solitary house. My Mary longs much for Christian society, and the ordinances of the Lord’s house. Great are your privileges. Be thankful. Great are our privileges too; though bereaved of much that you enjoy. I hope she will be restored to health of body and composure of mind, and together we shall labour for the increase of our Redeemer’s kingdom amongst the Chinese.

“We experience great difficulties from the Chinese officers of government. We have to learn in secret, and have often had to hide our books, &c. My assistants have again and again run from me through fear. Lately, for a few days, we had much difficulty to procure the necessaries of life. Our man was taken

up when he went to market. Our Chinese woman servant we were obliged to send away. It is the custom of this place that the man who purchases your food take out a kind of license and be answerable for all that is done in your house. Learning their language, the Chinese do not allow. Hence our difficulty."

The following remarks of Mr. Milne are illustrative of the difficulties which Mr. Morrison encountered at this time:—

"On the news of Mr. M.'s having accepted an appointment in the British Factory reaching England, it was rumoured that he had deserted the cause for which he had left his home and country. But as this idea was founded in mistake, it did not gain general belief. He had taken up the cause on principles of an imperishable nature; and conceived that he saw a point in which his new situation would, in some degree, contribute to his primary object, viz. the spread of the gospel in China.

"During this period, he had occasional intercourse with a native Roman Catholic. That person was sometimes dissuaded by the Romish clergy from visiting the 'heretical missionary.' The man urged in his own defence, that he saw nothing bad about that missionary; the only remarkable thing was a certain strictness in keeping the '*die dominica*.' Poor man! he seemed to have little piety, and a few things were now and then said with a view to impress his mind more deeply with the necessity of the religion of the heart, and the practice of Christian virtue. He was poor, had a family, and was not very prudent; hence some assistance was at times afforded him, for the sake

of that Saviour in whom he professed to believe, to help him through his difficulties.

“The immediate view of the mission to China was not, as has already been stated, to preach; yet this was contemplated as a desirable, though apparently distant object; and there was nothing in the Society’s Instructions implying that private oral instruction might not be entered on as soon as possible; it was rather what they earnestly desired. Hence, an early endeavour was made by Mr. M. to turn the minds of those who taught him the language to the subject of religion. On the Sabbath-days, the Harmony of the Gospels, which he brought out with him, was read with them. But having then a very imperfect knowledge of the language, no connected view of the Christian religion could be exhibited to the heathen. To address the heathen in a suitable manner, requires considerable knowledge of the language, opinions, and manners. The difficulty is greater where one has had no predecessor; he has every thing to commence himself, and feels greatly the want of that aid which the labours of one who had gone before him would have afforded. Perhaps sufficient allowance is not made for this, in the expectations of many persons who are warm friends to missions. Full and explicit statements of the contents of the sacred writings are the means to which, under God, we look for the conversion of the nations; and till those statements can be made, we have no reason to expect great results. When a mission has been established for some years, those who join it afterwards have not to contend with the same disadvantages; they enjoy the benefit of other men’s labours.

“These religious services on the Sabbaths, and oc-



casionally at other seasons, have, with various interruptions, been continued to the present time. One, two, three, five, ten, and twelve Chinese, have at times attended to instruction, and the worship of God; but large congregations cannot be expected in a country where to listen to instruction from a foreigner is a crime against the state. The delightful scene which the young missionary's vivid imagination paints to itself, before he leaves his native shores, of listening throngs crowding around him, thousands of admiring heathen hanging on his lips, and exulting at the sound of eternal life, cannot be realized in the present state of China. To address an individual or two, with fear and trembling, in an inner apartment, with the doors securely locked, is what Mr. M. has often been obliged to do, and his colleague also. St. Paul taught privately those whom he could not publicly. It is doubtless discouraging; but it is in the line of a missionary's duty under such circumstances; and he will in general have more satisfaction in teaching a handful of heathen, than in addressing a large concourse of Christians. For, though his work be more self-denying and difficult in the former case than in the latter, yet he is contributing more directly to his proper object. A very little done among the heathen, may finally lead to important results; one just sentiment imparted concerning the Deity, the Saviour, or the ultimate destinies of man, may become the parent of a thousand. It is in the nature of divine truth to multiply itself. Though at first like a mere handful of corn, sown on the tops of the mountains, where the blasting wind often blows over a thin mould and barren soil; yet, by that celestial influence which God has promised to distil, as the dew, upon it, the fruit thereof shall shake like the stately forests of Lebanon.

It shall spread through populous cities of the Gentiles, in which its converts shall spring up and flourish like grass of the earth."

By his connexion with the British Factory, Mr. Morrison's residence in China was secured, and his mind being relieved from pecuniary cares, he was enabled to devote himself more effectually to his laborious studies. But, with a heart deeply susceptible of joy and sorrow, his tenderest sympathies were soon called into exercise by the impaired health of Mrs. Morrison; and these anxieties were aggravated by his necessary absence from his family, every year for nearly six months, during which period the East India Company's affairs required the presence of all their servants in Canton. At this time Mr. M. writes thus to his friend, the Rev. J. Clunie:—

"The Lord teaches us to rely only on himself. Often when we have laboured long in preparing for his services, he is pleased to lay us aside for a time, that we may be brought to an experimental recollection of our dependence upon him. I have experienced, since I wrote to you, a considerable share of affliction; not, indeed, in my own person, but in the person of my dear Mary. A nervous disease strongly agitates body and mind; she is, I thank the Lord, now something better, and I hope will recover her former health and peace. Affliction in a foreign land lies doubly heavy—no kind relatives near to assist—no Christian friend to cheer. The mind in perfect peace will, I know, sustain any deprivation, or merely bodily calamity, but a wounded spirit who can bear? My daily occupations are the same as when I last wrote to you in the beginning of this year. I believe I was then in Canton. I continued there till March, carrying on

a discussion with the Chinese government respecting the alleged murder of a Chinaman. I obtained great *eclât* by the public examination of the witnesses; every body was astonished that, in two years, I should be able to write the language, and converse in the Mandarin and vulgar dialects. In consequence of that, three of the Company's servants determined to begin the study of the Chinese language, and I have, during the summer, been a regular Chinese tutor. In addition to these three, a gentleman, who has been twenty years in the country, attended; these remained two hours every day, and my fifth pupil, a Dutch youth, remained all the day. Through the summer I have had much translation to do for the Company, and frequent conferences with the Mandarins: neither the one nor the other, I am sorry to say, was amicable. The Mandarins are extremely haughty, overbearing, and clamorous; sometimes three or four of them will speak at the same time, and as loud as if they were scolding. My tutor, Kō Sëen-säng, yet continues with me; and also my assistant, Low Hëen. I employed him to get 1000 copies of the Acts of the Apostles printed in Chinese, and he connived at my being charged twenty-five or thirty pounds more than the proper price. He told me so this evening, and confessed his fault. It grieves me very much, as I cannot now trust him. It is very desirable to have persons on whom we can place entire confidence, but that is not the case with the Chinese. A want of truth is a prevailing feature in their character; hence mutual distrust, low cunning, and deceit. I pray that the Lord may soon grant to me some from among the heathen who will faithfully join in the promulgation of divine truth. I want some humble, persevering fellow-labourer. I feel much the want of time for my

several duties. I have much less confidence in myself than I once had. You may think it strange, but it is true, that since I left you I have forgotten much of the little that I once knew.

“Your most affectionate friend,

“R. MORRISON.”

Mr. Morrison's official duties and missionary labours were prosecuted in the midst of severe domestic affliction; and often, during his absence in Canton, has he been necessitated to quit on the shortest notice, and transport himself to Macao in a native passage-boat, a distance of about ninety miles—exposed to the weather and liable to be seized by the officers of government—as foreigners were not permitted to go backward and forward without a permit, to obtain which was both an expensive and tedious process on such occasions. Bodily fatigue and anxiety of mind, generally brought on one of those excruciating headaches to which he was subject; but in his most confidential communications, no murmur, no complaint ever escaped him; on the contrary, his entire acquiescence in the arrangements of Divine Providence sustained his mind, and the consolations of the gospel afforded to him a “source of solid happiness in all circumstances.”

Dr. Milne narrates, “Mrs. M.'s complaint was given up as incurable by the medical gentleman, Mr. J. Livingstone, who on every occasion showed to Mr. and Mrs. M., and those who afterwards joined them in the mission, the utmost attention of a professional man, and the sympathy and kindness of a father. By the goodness of God, Mrs. M.'s life was preserved; but her first-born son died on the same day on which he breathed the breath of life. And the same day

Mr. M. in a letter to his father writes: 'But J—— took a short stay on earth; he died at ten o'clock in the forenoon; and there is every probability that his poor afflicted mother will follow him. If so, it is well; the Lord will, I trust, through the merits of Christ Jesus, receive her and her babe into the mansions of eternal felicity. My grief, dear father, is great. I sorrow for the sufferings of my poor helpless Mary.' Mr. M.'s fears on this occasion were, however, dispelled, and a few days after he had the happiness to add, 'she is now in a fair way of recovery.' "

In China there are no enclosed cemeteries, the sides of hills being the favourite burying places. At this period the English had no appropriate place of interment, so that M. Morrison had to seek a spot in which to deposit the remains of his infant son. The grave was accordingly dug on the top of a hill at the northern extremity of Macao. The Chinese at first opposed the interment of the child, but afterwards yielded.

As has already been stated, Mr. M. furnished Mr. Milne with the facts relative to the early years of the Chinese mission; so that in the following extract from *The Retrospect*, Mr. Morrison may be again considered the writer—"Mr. M., having acquired sufficient acquaintance with the Chinese language to satisfy himself that the translation of the Acts of the Apostles, which he brought out with him, would, if amended and revised, be useful, accordingly made such corrections as he deemed necessary, and tried (what yet remained doubtful) the practicability of printing the Holy Scriptures. The attempt succeeded: he thought an important point was now gained; and having proved that it was practicable for persons in the service of the Missionary Society to print the

sacred writings in China, he felt as if he could die more willingly than before.

“He had effected enough to encourage the society to send a successor. The charge for printing the Acts of the Apostles was exorbitantly high. It amounted to more than half a dollar per copy; the price at which the whole New Testament has since been printed. But it was considered a prohibited book, and some risk was supposed to be run by those who undertook to execute the printing. The insatiable avarice of the Chinese inclines them, on every occasion, to impose on foreigners; and the exclusive nature of their government furnishes them with every facility for cozening. They seem to consider all foreigners as their enemies, and to a certain extent treat them as such. It was not therefore expected, under such a state of things, that any part of the Christian Scriptures could be printed at the usual price of other Chinese books, published by natives themselves.”

In the month of September, 1811, the following intelligence, which, though with a posterior date, still essentially refers to the time at which we are now arrived, was given to the public by the Missionary Society:—

“By the fleet just arrived, the Missionary Society has received the pleasing intelligence from Mr. Morrison, of his having printed 1000 copies of the Acts of the Apostles; three of which he has forwarded to the Directors. The expense of printing these was between 400 and 500 dollars, or about £100 sterling; but from the same wooden types he will be able to take off 100,000 copies, by only occasionally retouching the types where necessary. It is a most delightful consideration to every lover of his Bible to reflect, that so

large a portion of the human race are capable of reading Chinese. Three ambassadors from Lëen-këen, or the islands of Lekyo, who had come with tribute to China, arrived just in time to be presented with some copies. The vernacular tongue of these islands is a dialect of the Chinese language, which is read by all their literati. Our truly indefatigable missionary having learnt from Calcutta that the Epistles and Gospels were preparing there, had begun the translation of Genesis and the book of Psalms. The former is much needed by the Chinese to correct their false notions concerning the origin of things. Mr. Morrison has sent home some specimens of Chinese literature, from the maxims of Confucius, the History of Füh or Foe, and the deified literary characters of China, which it is under consideration to print, as an object of curiosity to English readers, who feel an interest in whatever relates to this singularly interesting empire. Though so far remote, it appears that the convulsions and embarrassments of Europe have much reduced the Chinese merchants. The Portuguese are repeating their applications, in the name of the Prince of Brazils, which they made in vain for three years past, to send an embassy; and for a bishop and priest to reside at Peking. Their petitions are, as usual with the Catholics when they aim to carry a point in favour of the religion of the church of Rome, in a very humiliating strain, describing their prince as tributary to China, and the immense benefits heaped upon him; but the principal plea is their being astronomers, selected by the prince, and sent out on purpose to manifest his gratitude.

“Mr. Morrison proposes also to turn his attention to Tracts; being of opinion that they should not precede, but follow or accompany the Scriptures, as without

these there is nothing to appeal to for proof or illustration. This appears the most likely way of diffusing divine truth, by putting the Scriptures into the hands of individuals privately, as in Catholic countries, where the Bible and preaching are prohibited."

Conformably with the views above stated, Mr. M. wrote a tract called *Shin-taou*; that is, the Divine Doctrine concerning the Redemption of the World. It is mentioned in the following extract from a letter addressed to his brother:—

"You doubtless now wish to hear of what I have been doing as a missionary. My chief work, this year, is a Translation of the Gospel by St. Luke, which is now printing. I have also printed a thousand copies of a religious Tract, which I composed in Chinese. I have also formed a Chinese Catechism, a copy of which I purpose to send to the Society this season. On the Lord's day, I have preached to the Chinese in my own house. They attend with decency and seriousness, and, I think, feel in some degree the influence of the truths which I state; but I have not yet to rejoice over them as converted to God. There has lately been an edict from the emperor, prohibiting the propagation of Christianity in the empire; and four Roman Catholic missionaries have been sent from Peking. During the summer, I taught Chinese as last year; and, in the close of it, did a little to the Dictionary which I have so long talked about. The chief of the Factory talks of sending my Chinese Grammar to Lord Minto, the Governor-General of India. Sometimes, my dear brother, pray that the divine blessing may rest on my labours, and that my Mary may be restored to perfect health."

The Grammar was sent to the Bengal government by the Select Committee, that it might be printed;



but from some unknown cause the MS. was kept nearly three years. At length, however, it was printed at Serampore, in 1815, at the expense of the Honourable East India Company. It is justly observed by one, "that by persevering application Mr. M. not only became one of the most accomplished scholars in Chinese literature, but rose to high official eminence, rendering essential service to his country, both in its commercial and political relations, by his accurate and profound acquaintance with the language and manners of the Chinese; and preserving unimpeached, until death, the consistency, efficiency, and benevolence of the Christian Missionary." At this period Mr. Morrison lost the efficient assistance of Sir George Thomas Staunton, whose health obliged him to return to England. The following letter will evince the readiness with which that gentleman rendered his assistance in literary, as well as in all other matters, wherein he could promote Mr. M.'s wishes:—

"MY DEAR SIR,

"July 5, 1811.

"I return you the Chinese Grammar, with many thanks for the perusal. I am happy to congratulate you on a work which will prove, both in regard to its plan and its execution, a most valuable acquisition to the student of the Chinese language. He will no longer be under the hard necessity of working his way through the ponderous volumes of Fourmont, Bayer, and others; and which, after all, are often very inaccurate and defective. I hope, therefore, that you will soon proceed to the press: but if you should not print immediately, the addition of the appendix you propose will certainly render your work still more complete. In the study of a language so peculiar and so difficult of access as the Chinese, the student cannot

have too much assistance. Several of your examples, I observe, seem to be taken from books, edicts, and original letters, which, I think, is an excellent plan: and, as often as this is the case, it may, perhaps, be better to specify it in the margin. With regard to the rest of the examples and illustrations, you will have it in your power to adduce generally the authority of the more intelligent among the natives; and this, I should imagine, will be generally admitted to be conclusive. While such authorities are at hand, it is presumption in me to think of offering any critical remarks; but, that I may not appear inattentive to your wishes on this score, I have ventured to subjoin two or three instances. I am, my dear Sir, with great truth, very sincerely your's,

“GEORGE THOMAS STAUNTON.”

It is presumed that such letters as the following cannot but prove interesting, as they will in a great measure supply the want of a regular Journal; for the daily routine of studying a pagan language,—official discussions,—or even domestic intercourse, did not afford sufficient incident to yield materials for the uninterrupted continuance of such a diary; nor can it be expected that in such a climate, after fourteen or sixteen hours of mental exertion, any individual should feel inclined to sit down and narrate the labours of the day, with a hand already “wearied with holding the pen.”

Under date of December 19th, he thus writes to a friend from Macao:—

“I thank you much for all the information respecting my relations, the churches, &c., which you kindly communicated. From our solitary exile, we look on

our native country, and rejoice to hear of all the busy and useful labours of happy Christians there. We would not envy you, but rejoice in your joy. We long for some of your happy society. But, whilst I express these wishes of my heart, I do not repine against the disposals of our Lord. No, I bless his holy name that he has called me to the field of labour in which I am placed. My only source of regret is, that I cannot, or rather that I do not, serve him better. Amongst my other faults, I do not think that I am proud of my services. Oh! no, I am an unprofitable servant.

“I presume that since you retired to I——, you have much more time to devote to reading, &c., than when you were subject to constant interruption in B—— Street; and doubtless Mr. —— finds it more comfortable. I regret to hear that he yet continues indisposed. My wife has also remained unwell. O that the Lord may grant us a happy issue out of all our troubles. I scarcely ever knew affliction before. I have myself been very well, excepting an attack of bilious fever, which confined me several days to my bed when in Canton, during the months of October and November. But, though well myself, I have often wept over my wife. How could I expect entirely to escape affliction? I have sinned much; why should I not suffer a little? Great is our happiness in that Jesus has not left us to suffer the full punishment of our sins.

“In consequence of the customs established by rich English merchants and others, the Chinese will not serve, nor sell to us foreigners, as they do to each other. Money will not go so far with us as it does with you.

“I am very sorry that I cannot yet inform you of

the heathen around me being made savingly acquainted with our Lord Jesus Christ. I have printed, or rather had printed, 1000 copies of the Acts of the Apostles. My reason for preferring the Acts was, that I hoped to have received the Gospels from Bengal. However, I have not yet received a copy. Dr. Carey wrote to me in February last. We have lately heard from Pritchard and Brain at Rangoon. They were just entering on the study of the language. When I was in Canton in November, I was informed by an American captain that all the missionaries had left Otaheite in consequence of war; and Pomare, the king, had left with them. Mr. Hayward was determined to remain on a neighbouring island. The captain spoke of him in high terms as a faithful man. Mr. Warner was on board his ship for two or three months, after which he left to go to Bengal.

“I have not had so many letters this season as I had formerly. I hope you will not tire of writing to me, and to my Mary, though we send you small returns. Give my love to all who enquire about me, and who are interested in the Mission to China. Praying that you may live in the exercise of every Christian temper, and in the rich enjoyment of every Christian comfort, I remain,” &c.

The following is an official letter from the Missionary Society, signed on behalf of the Directors according to the usual custom:—

“VERY DEAR BROTHER, “London, Feb. 24, 1810.

“Your several letters from the 8th January, 1808, to the 12th April, 1809, are before us; and by the fleet which is soon to sail for China, we with pleasure resume and continue our correspondence with you.

We trust that our letter dated 9th January, 1809, per the ship *Thomas*, has reached you, or the duplicate sent by the *Albion*.

“The year 1808 appears to have been a very eventful period to you; and we are concerned on account of the anxiety and inconvenience which political circumstances must have occasioned to you, and for the interruption they must have caused to your appropriate and necessary studies. We trust that the cloud which appeared black with national hostility, has been entirely dissipated, and that peace, confidence, and security have been fully restored, and will be very long continued.

“The fidelity with which Yong Sam and Low Hëen have served you, and their particular kindness and care for the safety of your person and the preservation of your valuable property, when you were obliged to leave Canton, have afforded us much gratification; and we beg you will present our sincere acknowledgments to them, with our fervent prayers for their present and eternal felicity.

“We are pleased to hear, by the latest of your letters, that yourself and Mrs. Morrison were quite well, and that your little domestic circle was in the enjoyment of a high degree of comfort and happiness. We contemplate your religious services even in such a restricted sphere with much satisfaction; and also not without a hope that it will please God to bless your prayers and instructions to the enlightening the dark minds of some of your interpreters and assistants, to the exciting them to cast their idols to the moles and the bats, and to the effecting their saving conversion to the faith and holiness of the gospel of our Lord Jesus Christ.

“We consider what you have written respecting

William Morton ; and as he appears to have satisfied you regarding his personal piety, as his character and conduct have been commendable and promising, and his desires are seriously and strongly expressed to consecrate his service for the instruction and conversion of the heathen, we have no objection to your taking him under your patronage and employing him in every way that you shall think conducive to the furtherance of the great objects to which you have been designated by the Missionary Society. But as we must consider him at the present as in a probationary state, we wish that your engagements with him on our account should be of a provisional nature only, to be terminated, or continued, according to the future development of his character and abilities, and to the circumstances under which this mission may hereafter be placed. Present our Christian congratulations to him on the piety and zeal which he has already manifested, and assure him that while he shall be disposed and enabled to afford you effective assistance in the high and important object of your mission, we shall be disposed to afford him our patronage and support. And we sincerely and ardently pray that he may be an instrument in the hand of God of great and extensive usefulness.

“We are gratified at hearing (what indeed from your known character we expected to hear) that you continue to give up your whole time and strength to the study and acquisition of the Chinese language; to the composition of a Grammar and Dictionary, and to a preparation for a translation of the New Testament. These are efforts which do you honour; which lay a foundation for a comparatively easy acquisition of a very difficult language by future students and missionaries; and which promise extensive and per-

manent good to the Chinese empire and its dependencies. We also highly approve of the order in which you have placed these studies and mean to carry them into effect. The composition of the Grammar and Dictionary will both perfect you in the language, and prepare the way for future missionaries; and, what is of higher importance, will best enable you to make an approved and faithful translation of the Holy Scriptures.

“ It appears very reasonable and suitable that works of the nature of your proposed Grammar and Dictionary should meet with the patronage and support of the gentlemen in the service of the East India Company at Canton and Macao. We are therefore pleased at hearing that Mr. Roberts, the chief, has expressed his readiness to assist at least in bearing the expense of these works, on the part of the Honourable Company, when they shall be ready for the press: and the intimation in one of your latest letters that you believe this promised assistance will be fulfilled, and that your appointment to be Chinese translator continues, and has been submitted to the Directors for confirmation, is very gratifying to us. We conceive that by these means the respectability of your situation will be increased; the security of your residence at Canton and Macao obtained; the facility of your studies promoted; the patronage of your proposed Dictionary and Grammar effected, and a part, at least, of the very great expenses which must otherwise continue to fall on the Missionary Society be thus defrayed. We therefore hope for the speedy and full accomplishment of all the expectations you have given us reason to indulge on these matters, and trust that every political connexion you have formed or may

form, and all the patronage which may be afforded you, will be employed for the furtherance of the great and glorious objects which the providence and grace of God have induced you to cherish, and have carried you to China to fulfil.

“We agree with you in opinion that at present there appears little probability of your being able to obtain an entrance and residence in the interior of the Chinese empire; and we therefore think you did well to consider at what place on the confines of the empire it would have been best for you to reside in order to acquire the Chinese language, complete your Grammar and Dictionary, and proceed in your translations of the Scriptures. If you had been obliged to leave both Canton and Macao, perhaps Penang would have been the most eligible place for your residence, in respect to perfecting yourself in the language; but as to the most suitable place at which your proposed works might be published, we have not sufficient information to advise or determine, and can therefore only desire that you will give this matter the most serious deliberation in all its parts and bearings before you carry any of these objects into effect.

“An intimation in your letter of the 3rd July, 1808, we deem very important; namely, ‘that by the time this letter can be answered you shall be able to print a part of the New Testament, or some tract on the Christian religion; and wishing for official authority, and some intimation of the expense to which you may warrantably go.’ On this we observe, that although we attach pre-eminent importance to the translating and publishing the New Testament in whole or in part, and most ardently wish for the attainment of this object; yet in order that you may be



the better prepared for doing this work with a fidelity and correctness commensurate with its vast importance, we are inclined to advise, that you first publish some short religious tract in the Chinese language; the circulation of which may invite and ensure such general observation and criticism as may essentially add to your qualifications for translating the New Testament. And we would suggest that a tract on the Being and Perfections of God; the immortality of the soul; the depravity and guilt of human nature; and the necessity and proof of divine revelation; would be a very appropriate precursor to the circulation of the Holy Scriptures. And presuming that a publication of this nature and extent would not be very extensive, we would at once authorize you to carry it into effect; hoping also that so wise and benevolent a proceeding would insure pecuniary assistance from the European gentlemen with whom you are connected.

“We can perceive, dear brother, on the very face of your letters, that your difficulties and embarrassments in the year 1808 were particularly great and trying; but we rejoice with you that God has been pleased to carry you through them; and we think we can trace the gracious workings of infinite wisdom and power in your preservation; in the increased respectability which has been attached to your character and acquisitions, and in the additional patronage which has thereby been afforded you. We do not wish that even honourable and apparently advantageous connexions of a political nature should be pursued and enjoyed by our missionaries, if they at all be found to interfere with their designative and proposed exertions for the spiritual good of the souls of the heathen among whom they dwell. But there appears to be a

peculiarity in your situation and circumstances which makes a degree of political patronage and support almost essential to the existence of your mission, and to the facility and support of its operations. We therefore thank God, and take courage, on account of all that he has graciously done for you, and for the great cause in which you are embarked; and we pray that your missionary path may gradually be illuminated till it shall shine forth in perfect day.

“We would now add all the consolations and encouragement which are suggested to our minds on your behalf and for your assistance; but you appear to draw them, for your own support, from that common treasury of grace and mercy to which on such occasions we feel it our privilege to recur. You have the word of God in your hands, in which your commission is founded, and from which all your comfort, strength, and hope must flow. You have also the throne of grace to approach, at which (the eye of Omniscience perceives) we frequently meet you, to unite our supplications and prayers for your safety and happiness, and to plead for your prosperity and success. Be assured, dear brother, that we do this with warm and constant affection, and we trust in the exercise of faith in the love, the mercy, and the truth of God, through the mediation of his Son, and our Saviour Jesus Christ.

“The Directors most cordially tender their Christian salutations to yourself, Mrs. Morrison, and our young brother Morton, together with their sincere regards and best wishes to your interpreters and assistants. And we also beg you will make our respectful and grateful acknowledgments on every suitable occasion to Mr. Roberts, and to every gentleman who has

shown you favour, and contributed to the support of yourself on your mission. (Signed in behalf of the Missionary Society.)

“JOSEPH HARDCASTLE, Treasurer,

“GEORGE BURDER, Secretary.”

Extract of a letter from Mr. Morrison, dated Macao, January 7, 1811, to the London Missionary Society, in reply to the above:—

“From this inhospitable land I again address you. Your encouraging letters arrived a few weeks ago: I rejoice that you are in any degree satisfied with my labours; may the Lord own them with his blessing. My beloved wife has during the past year been better and again worse at intervals. I have prayed much in the name of the Lord, that if it were possible, this cup might pass from us: intercede with the Lord on our behalf. I still desire to have assistance sent from you to this place, or as an Auxiliary Mission to Penang or Java.

“That you approve of my endeavours to smoothe the hitherto rugged path to the acquisition of the Chinese language, by the compilation of a Grammar and Dictionary, is gratifying and encouraging to me. May the Lord graciously afford health and opportunity to complete them, and make them subservient to the diffusion of divine truth among the millions in China. I greatly rejoice that you do not wish that even honourable and apparently advantageous connexions should be pursued and enjoyed by your missionaries, if they be found at all to interfere with their designation, and proposed exertions for the spiritual good of the heathen among whom they dwell. I desire to consider it my highest honour to be a good missionary of Jesus Christ, and my most solid and

permanent advantage to serve him faithfully. It is superfluous for me to add, that to acquire property is not with me an object; but for the cause I serve, I would gladly exchange my present situation for any in England and Scotland of £50 a year. From this barren land I look back with mournful pleasure to the fruitful plains of British Israel; your green pastures are plentifully watered by the streams of life, but here, alas! all is cheerless as the sandy desert. Well, though the prospect now be very, very dreary, we look forward to the time when this barren land shall be turned into streams of water, and the desert blossom as the rose.

“In September I sent the Acts of the Apostles, carefully revised with the Greek text, corrected and pointed, to a Chinese printer, and after having a specimen of his workmanship, engaged for 1000 copies. I am to have the blocks which, if cut on good wood, according to our agreement, will strike off 15,000 copies before they need to be repaired, and after that the plates may be used for a greater or less period of time; how many they will strike off before they are absolutely useless I cannot say. The terms are 521 dollars. It is not concealed from me that this charge is higher than for a Chinese book, being in proportion to the hazard incurred on account of my being a foreigner.

“I have sent three copies addressed to the Treasurer. I hope you will be pleased to see that we can have the Scriptures printed so well as these specimens. It was a pleasing circumstance to me that the first of my endeavours to print the Scriptures in Chinese was brought to me on the day that completed the 29th year of my age. A few days ago I visited a vessel from the Le-ki-yo Islands, which has come with tribute for China; I could communicate with the

three ambassadors in writing Chinese, but could not understand their spoken language. The population of the islands I could not ascertain, as they would give me no better guess than by saying that it consisted of a few times ten thousand. Their women weave; their present king is twenty-five years of age. I asked if he allowed foreigners to trade. The ambassadors wrote in reply, 'Our territory is small, our produce poor; we cannot trade.' They have Kung-foo-tsze and all the gods of China. The Shin of China, which denotes Spirit or God, they pronounce Rami. The sound of the letter R, which the Chinese cannot pronounce, prevails in their language. I wished much to see some of their books, but they had none. I shall give them some copies of the Acts of the Apostles. It is encouraging to find so large a portion of the human race capable of reading Chinese; the only method of circulating the Scriptures is thus to put them into the hands of individuals privately.

"I have this year also been enabled to finish a translation of the gospel by Luke; it is now in the printer's hands, and will, I hope, be finished in time to send a copy by the fleet.

"I have printed 1000 religious tracts of a small size; a short catechism is also in the hands of the printer. To the gospel of Luke I have put the verses by the side of the text. On the Lord's day I preach and pray with my Chinese in their vulgar Canton dialect. O may the Holy Spirit follow with his rich blessing my feeble endeavours; I must acknowledge that I feel thankful to God my Saviour that I have been enabled to do thus much. I feel happy that I have published the history of our Lord's life and the Acts of the Apostles; that in the catechism and tract I have given an outline of Christian truth: when I am dead, God may

raise up some Chinese who will republish these, and thereby proclaim to the millions of his countrymen the unity of God, the redemption that is in Christ, with all its preceding and consequent doctrines, and these may lead to the eternal life of many. Little as has been done, I did not expect, four years ago, that by this time so much would have been effected ; if the labour had been a million of times more, I should not have regretted it. May the time soon arrive when all nations shall come to the extensive knowledge of our God and his Christ! To Father, Son, and Spirit, be glory now and ever. Amen."

Reviewing the Chinese mission, in their Report for 1811, the opinions and hopes of the Directors are thus expressed:—

"By Mr. Morrison's journal it appears that he continues to apply himself with the most commendable assiduity, and with considerable success, at Canton, and occasionally at Macao, to the study of the extremely difficult language of China. From the Grammar and Dictionary which he has with immense labour composed, the most valuable assistance will be derived by any missionaries who may hereafter be sent to that empire, as well as by others of our countrymen, who, from their peculiar pursuits, may be induced to study the language. By Mr. Morrison's superior facility in writing the characters, and conversing with the natives, he has already been enabled to render important services to the public, of which a suitable sense appears to be entertained, and which are likely to be advantageous towards the support of this expensive mission.

"When we consider Mr. Morrison as the first Protestant missionary to this vast country, and as the

translator of the Sacred Scriptures, the word of life and salvation, into the language of three hundred millions of souls, we cannot but entreat the prayers of the whole society that the great Head of the church may be pleased to prolong his valuable life, till he shall not only have completed the translation, but printed and circulated it through all the regions of that extensive empire.

“As Mr. Morrison greatly needs and earnestly desires a coadjutor in this arduous work, the Directors are still looking out with anxious hope for a devoted man of sufficient talents to unite with him in the great undertaking—a measure which, however expensive, appears to be necessary for the relief of Mr. Morrison, and the stability of the mission.”

## SECTION IV.

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1811—1814.

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Extract from the Retrospect.—Death of Mr. M.'s Father.—Letter to Sir George T. Staunton.—The Reply.—Letter from the Missionary Society, stating the Appointment of Mr. Milne.—Extract from the Retrospect.—Chinese Edict against the Propagation of the Christian Religion.—Letter to Mr. Shrubsole.—Extracts from Mr. Morrison's Diary.—Extract of Mr. Morrison's Letter to the Treasurer and Secretary of the Missionary Society.—Mr. Milne's Departure for China.—Extracts from Journal.—Report of the Directors for 1814.—Progress of Mr. Morrison's Studies therein mentioned.—Mr. M.'s Journal for 1814 and 1815.—Mrs. Morrison's Departure from China.

IN the Retrospect of this part of Mr. Morrison's labours, Mr. Milne remarks:—

“In communicating verbal instruction, Mr. M. felt greatly the need of a short systematic view of the Christian doctrine, and form of a Christian church. This induced him, in 1812, to compose and print a Catechism, which is, in substance, the Shorter Catechism of the Church of Scotland. Several introductory questions, and a few others, here and there, were added, with the view of adapting it to the condition of a pagan people. There were also two short forms of prayer, and a psalm and hymn, appended. This summary of divine truth he found of great service in teaching Christianity to the younger part of his Chinese domestics, some of whom committed it to memory. It has subsequently proved an assistance in the school at Malacca; and it is hoped that thousands of the Chinese, in different parts, into whose



hands it has been put, have been able to understand, from reading it, the doctrine of eternal life, through Jesus Christ."

This year (1812) Mr. Morrison was made acquainted with the death of his father, upon which event he remarks, "Death, my dear —, has made frequent attacks on our family of late: our two brothers, several little children, and, finally, our aged father, have followed each other to the tomb. There is but one use to make of this dispensation, and that is, for us also to be ready; for in such an hour as we think not, death comes upon us." Also in this year Mr. Morrison's domestic exile was cheered by the birth of a daughter, and for a short time Mrs. M.'s health appeared to improve.

By the departure of Sir George T. Staunton from China, Mr. Morrison's official duties became more arduous, and his salary in consequence was increased to a thousand pounds a year, with the other privileges of the Company's establishment in China, consisting of certain allowances for teachers, &c., and a place at their public table. The importance of his services was strongly represented to the Honourable Court of Directors, and their sanction of his appointment requested by the Select Committee, then consisting of Mr. Elphinstone, Sir George Thomas Staunton, and Mr. Roberts; to which request Mr. Morrison observes, in a letter to the Missionary Society, "the Court has given a kind of consent." It was not only by the authorities in England that Mr. Morrison's missionary pursuits were frowned upon: those of their representatives in China, who, though they esteemed his character, appreciated his talents, and cherished through life a sincere friendship towards

himself, still considered, at best, his efforts to introduce Christianity into China as a visionary enterprise; while some even viewed it as inimical to the commercial interests of the Company. But apprehensions in this respect were proved groundless by the prudent and unostentatious manner in which Mr. Morrison conducted his plans—at all times avoiding allusions, in his correspondence, to the political or commercial discussions in which he was engaged. Hence so little prominence is given to his official services in any published record of his labours; yet at this early period of his connexion with the Company, so much was he occupied with his secular duties, that he says, in a letter to a friend;—"The fragments or specimens of Chinese literature which I sent, were not intended for publication; they were exercises in learning the language, and were merely intended for your amusement. The last two seasons I have had so much official translation that I have not translated any thing else as an exercise in the language." And to a correspondent in America he writes;—"My studies are much interrupted by the duties of the situation I hold. My missionary duties require my whole undivided time; every other pursuit is contrary to my feelings."

Although Mr. Morrison's correspondence was very extensive from the time of his leaving England, it now necessarily assumed a more varied character, especially as his literary productions attracted the attention of the Sinalogues on the continents of Europe, and also by the departure of some of his early friends from China. Although much of this correspondence is not decidedly religious, still, as it throws light on the passing events, as well as on the political discussions which formed a large portion of the intercourse between the English authorities and the Chinese local govern-

ment, to the close of Mr. M.'s life, it is too important to be omitted. Besides, it is justly observed, that a person's character may be as readily and fully estimated by the style of the letters addressed to him as by his own.

From Mr. Morrison to Sir George T. Staunton :—

“MY DEAR SIR,

“Canton, Feb. 12, 1812.

“I now enclose to you a letter from the person accepted here as Viceroy. It is an unusual document, and therefore considered curious. He affects great economy, and absolutely forbids all expensive preparations for his reception, as you will see from the original letter. We are at a loss whether to augur good or ill from this mode of beginning. His justice will, I understand, soon be put to the test, by an appeal from the European creditors of the Co-Hong. We had lately a visit from the Kwan-poo. He mentioned your name, and said that he remembered your having been at Peking, and asked if I had been there? When answered in the negative, he enquired, as they always do, how then I had learned to speak Chinese? If I could but get to Peking for a few days I should be able to satisfy every Mandarin, who might afterwards interrogate me, that I was a regular Chinese scholar. The air of Peking I suppose gives a great facility in acquiring the language. We narrowly escaped, a few days ago, another affair of manslaughter. A Chinese at Whampoa was shot at by an officer and wounded in the arm. Some money has, I believe, been advanced by the captain of the offender, and an order issued by the commander that hereafter no shooting shall be allowed at Whampoa.

“The awful event of Captain M'Intosh's death, as you left the land, struck every person here with

dread. The captain's success, his high spirits, his future hopes, and the time of the occurrence, all conspired to induce the most serious reflections. How important that we should be always prepared for death!

"I hope, my dear Sir, that you are proceeding in safety and with speed to our native shores; may the arm of Divine Providence protect you from evil.

"I am very sincerely your's,

"R. MORRISON."

From Sir George Staunton to Mr. Morrison:—

"Devonshire Street, March 26, 1813.

"MY DEAR SIR,

"I have many thanks to return you for your friendly and interesting letters of the 12th and 27th of February, and 4th of April, together with the volume of your translation of the gospel according to St. Luke, which affords, indeed, a very gratifying specimen of the progress you are making in your great work of an entire version of the Holy Scriptures. You are, in fact, the only person who can be considered to unite in any degree the various qualifications requisite for such an undertaking; and whatever merits the gentlemen at Serampore may have in other respects, I really cannot expect much from Chinese translations (especially translations into Chinese) in that quarter. I can scarcely conceive how any foreigner can feel sure of having attained the true spirit and idiom of the language, without having that ready and constant access to the natives which a residence in the country can alone afford. Let us consider only the French language, which is so generally known and cultivated among us. How very few Englishmen can write even a common letter in that language with correct-

ness. How much fewer, then, are those who could venture to publish a book in French. Perhaps there is not one who would venture to do so without previously submitting his work to the revision of a native.

“I have had much pleasure in reading, and communicating to some of my literary friends, your ‘*Horæ Sinicæ*.’ Mr. Barrow is much pleased with it, and hopes you may be induced to come before the public in some more extensive and important work.

“I should think that a pretty full account of the religions and superstitions of the Chinese, especially their connexion with the sects of India, would be very acceptable, and it would be rendered more valuable by being prefaced by some literary and philological remarks of your own. I have myself since thought of another publication, but it will not be larger than a moderate octavo. It is a translation of the Chinese account of the Embassy sent in 1712 by the Emperor Kang-He, through Siberia, to the Khan of the Tourgorths, then residing on the banks of the Caspian. You see, from this letter, that whatever branch of Chinese literature you may undertake, we are in no danger of interfering with each other. Upon the continent of Europe, they are endeavouring also to do something in Chinese literature; Dr. Montucci and Mr. Klaproth have written to me, and sent me pamphlets on the subject from Berlin, and I have received similar communications from Paris, but none of these gentlemen venture to translate any thing. Monsieur de St. Croix, whom you may remember in China, has published an account of his travels, and also a French version of my Chinese Code. Both these works I have sent out to the library. Nothing has been attempted lately in Chinese in this country;

but a printer, of the name of Hughes, has invented a mode of casting Chinese types, at eight shillings each, and wishes to be employed. Enclosed I send you a specimen of his performance.

“I am sorry to find, by your account of the head Viceroy, and by the Chinese papers published by him, which you have been so kind as to send me, that he is not likely to take example by his worthy predecessor, Sung Ta-jin. However, if our affairs be allowed to go on smoothly and quietly, we may well dispense with court ceremonies.

“It is still very uncertain whether I shall, or shall not, rejoin you in China by the ships of next season. It must depend on the state of my health, as well as other circumstances. Wherever I am, I shall always have sincere pleasure in hearing, my dear Sir, of your continued health and welfare; and, begging my best compliments to Mrs. Morrison, remain always very truly your’s,

“GEORGE THOMAS STAUNTON.”

The following letter from the Missionary Society communicated to Mr. Morrison the cheering information, that a suitable person had, at length, been appointed to join him as an assistant in his missionary labours. The Rev. William Milne, and his wife, accordingly embarked for China in September, 1812, and arrived at Macao on the 4th of July in the ensuing year:—

“London, March 25, 1812.

“DEAR BROTHER IN CHRIST,

“On the departure of the direct fleet to China, we are happy to renew our intercourse with one who, though situated so remotely in another hemisphere, is never forgotten by us at a throne of grace. We availed

ourselves of the unexpected departure of His Majesty's Frigate, the Owen Glendower, which sailed for Madras in September last, to write to you, enclosing a copy of the letter addressed to Mr. Warner, which, we presume, would be forwarded to you by our brother Loveless. We received your journal, with the specimens of Chinese literature, and the most acceptable present of three copies of the Acts of the Apostles in Chinese, printed by you at Canton; but we could have wished the number had been larger, for the sake of gratifying some of our friends in the country, and the Directors hope that when you shall have printed another portion of the Sacred Word they shall receive at least two dozen copies. One of the three with which you favoured us was presented by us to the British and Foreign Bible Society, who kindly voted £500 towards the important object of printing the Sacred Scriptures in the Chinese language; and another copy was ordered to be unstitched for distribution among the friends of the Society in England, Scotland, Wales, and Ireland, who have expressed themselves gratified, in no small degree, to behold the first-fruits of the labours of their missionary in China, on whose behalf the prayers of thousands have been, doubtless, thereby excited. As a specimen of Chinese typography, it could not fail to excite more than ordinary attention as an oriental curiosity; but, to the eye of every friend of missions, it presented an ocular demonstration of the existence of the Book of Books in the language of so large a portion of the human race. We especially rejoice in hearing that the improvement in the art of printing, by means of stereotype, is not confined to Europe, but that from your wood-cut characters you are assured that, by occasionally retouching them when necessary, a hundred thousand copies may be procured. Having

now ascertained the important fact that the Scriptures can be printed in China at so cheap a rate, we hope that you have proceeded in this most important branch of your missionary work, and that you have succeeded in devising some effectual mode of putting them into circulation.

“In the compilation of your Dictionary we hope you have been enabled to make progress; this being a work which we cannot but deem of incalculable benefit, not only to future missionaries, but to such persons as, on other accounts, may be desirous of acquiring a knowledge of the Chinese tongue; the difficulty of which, we can easily believe, for the reasons you have assigned, must be far greater than some persons may be disposed to imagine.

“In your last journal you enquire whether it would not be possible for us to procure an American missionary? We cannot help remarking that, before its receipt, several students, who have been educated at the college of Andover in Massachusetts, had devoted themselves as missionaries to the East; one of them (Mr. Adoniram Judson), with whom we were all greatly gratified, has been to England to confer with us in the name of three of his brethren, and of the Commissioners of a new board for Foreign Missions; and since his return we hear that they have accompanied our missionary, Mr. May, in a ship to India, leaving in America Mr. Spratt, who, on account of ill-health, is prevented from proceeding at present. To which of our missions in Asia our young American brethren will repair we are not yet apprized; but the Directors, having taken into consideration your repeated and earnest request to have a colleague associated with you, have assigned to this important service a Mr. Milne, who has been recommended by Mr.



Bogue, in the strongest manner, as being in his opinion well adapted to the undertaking; and as his time for leaving Gosport is at hand, we hope it will not be long before an opportunity may offer of forwarding him, and his intended partner, to Canton; and we have only to pray that your valuable life may be prolonged for many years of useful labour, for the purpose of completing the glorious work which you have begun, and of imparting to Mr. Milne the knowledge which you have obtained, by so much application, of the difficult language of China. We perused with great pleasure the truly appropriate letter addressed by you to Mr. Warner, late missionary surgeon at Taheite, on his arrival at Canton; but as we had some reason to hope the mission to the Malays, which you recommended him to attempt at Prince of Wales's Island, would be undertaken by some of the missionaries from America; and as we had just received the intelligence of the death of Mr. Brain at Rangoon, the Directors resolved on associating Mr. Warner with Mr. Pritchett, their then solitary missionary in the Burman empire; and a letter was accordingly addressed to Mr. Warner to that effect, directing him to make every previous inquiry and arrangement in his power for their reception, and leave the result, in writing, in the care of Messrs. Carnegie & Co. But the Directors have since heard of Mr. Pritchett's arrival at Calcutta, on his way to our mission at Vizag, to which place he had resolved to repair in consequence of the death of Mr. Brain, and of the very distracted state of the Burman empire by reason of their war with the Siamese, and the consequent impossibility of proceeding up the country, according to his destination, to Ava, and also from his having heard of the death of our late dear brother, Des Granges, and the illness of Mr. Gordon. Mr. Prit-

chett's removal from Burmah is less to be regretted, when we consider that our Baptist brethren continue to apply themselves at Rangoon to the Burman language, with a view to the effecting the translation of the Scriptures in due time. But we hope that before his departure he communicated his intention to you, and to the other brethren, in time to prevent Mr. Warner's removal to Rangoon. Your advance of 200 dollars to Mr. Warner, in the destitute circumstances in which he reached you, the Directors approve, particularly as it was accompanied with such satisfactory explanations of the reasons which induced you to make it; and we would indulge the hope that, after the heavy trials which he has endured, he may yet prove a useful assistant in some of our missions.

“By the arrival of Sir George T. Staunton we now hope that you have been relieved from such political discussions with the Mandarins, and such commercial intercourse with the Chinese merchants, in which you were previously called to engage; and by which you apprehended some injurious consequences might ensue, which might tend to affect your character as a missionary in the sight of the heathen; an event which we should exceedingly deplore, however desirous we may be of your rendering all the assistance in your power to subserve the interests of the Company, while you enjoy the protection of the Gentlemen of the Factory. Your assisting such of them as are desirous of applying to the language, will, we hope, continue to you that favour. We have not heard whether the Board of Directors have at length listened to the repeated requests of the Factory for confirming your appointment. \* \* \*

“We participated in your disappointment by Mr. William Morton's departure from you; but we hope

that in the talents and temper of your intended colleague you will experience ample satisfaction. We sincerely sympathize with you in the protracted indisposition of Mrs. Morrison, and which, we hope, has long since terminated in her complete restoration to her former health and spirits; and have only to pray that you may both be spared for many years for a mutual blessing and comfort. Many and fervent supplications ascend to the God of our lives for the prolongation of your valuable life for the accomplishment of the great work which you have been honoured to commence; and amidst all your trials in the distant and inhospitable station where the great Head of the church has fixed you, may you be abundantly comforted with the reflection, that you have been the instrument of furnishing the channel through which the waters of life will flow to millions; and happy indeed will be that day for China when the knowledge of the Lord shall cover the empire as the waters cover the sea.

“By letters just received from the Cape, the heavy tidings are brought us of the death of Dr. Vanderkemp, at Cape Town, after an illness of a week, on the 15th of December, in the sixty-fourth year of his age. This is, indeed, a great loss to the society, and to the whole of our missions in South Africa, as, from his knowledge and experience in superintending them, we had reckoned that very considerable advantages would result. He had just despatched the five newly arrived missionaries to their respective stations, and was meditating a mission to Madagascar; but the Lord was pleased to take the will for the deed, and prevent his going, by taking him to himself to rest from his labours. From the South Seas we have not recently heard, so that we know not if the war has terminated

in Taheite ; but from New South Wales we heard that several of the missionaries were willing to return as soon as a suitable opening presented itself. They are, in the mean time, usefully employed in teaching the children of the colony. We have lately sent two missionaries to British North America, and one to Malta, with a view to a mission to the Greek Islands. You will especially rejoice to hear that, from the college of Andover, at least a dozen more missionaries expect to follow their brethren, to labour in the vast harvest of the eastern part of the world ; but, great as is this number, what are they among so many hundreds of millions ? We rejoice, however, and give thanks for them, and pray the Lord of the harvest still to send forth hundreds more labourers, that the harvest of the world may be speedily reaped. We remain, dear brother, your ever affectionate friends,

“JOSEPH HARDCASTLE, Treasurer.

“GEORGE BURDER, Secretary.”

The Missionary Society's Report for 1812 thus speaks of the labours of Mr. M., and the prospects of the mission :—

“Mr. Morrison, our indefatigable missionary in China, has this year transmitted us three copies of a beautiful edition of the Acts of the Apostles in Chinese, printed by him at Canton, by the sight of which many hearts have been gladdened. On presenting one copy to the British and Foreign Bible Society, the Directors are peculiarly bound to acknowledge, that the Committee of that most useful institution were pleased to vote to Mr. Morrison the sum of £500 for promoting the translation and printing of the Scriptures in China. From the same blocks (each of which forms a page, as in stereotype printing) a hundred thousand copies

may, if required, be taken off, by being occasionally repaired where necessary. He has now begun to translate the Book of Genesis, thinking that the Scriptural account of the origin of the world, and the entrance of sin into it, are subjects very necessary to be known in that heathen country; especially as a kind of divinity is, in China, ascribed to the heavens and the earth, as if they were eternal. He had nearly finished his Chinese Grammar, and expected to complete his fair copy of it in a few weeks, which the Directors hope will prove, with the Dictionary, works of great public utility. He has also translated, and sent to England, some specimens of Chinese literature, taken from the maxims of Confucius and the history of Foe, the deified literati of China. These, though merely elementary treatises for children, the Directors have printed for general perusal, and they will probably be followed by others more interesting. Mr. Morrison informs us that the Portuguese are renewing their applications, in the name of the Prince of the Brazils, for permission to send an embassy to the Emperor at Peking, requesting also, in the most humiliating strain, permission for a Catholic bishop and priest to reside at the capital.

“Mr. Morrison has suffered a severe domestic trial in the long and dangerous illness of Mrs. Morrison, whose life was despaired of; but when the letter came away hopes were entertained of her recovery.

“The Directors hope, ere long, to be able to gratify the earnest wishes of this devoted but solitary labourer, by sending out Mr. Milne, an approved student, to assist him in his arduous but glorious undertaking.

“Mr. Warner, who left Otaheite some time ago, safely reached Macao, near Canton, where Mr. Morrison partly resides. He continued for a season with

Mr. Morrison, and was expected shortly to sail for Pulo Penang, or Prince of Wales's Island, where it is expected that he may both exercise his profession as a surgeon, and prepare the way for other missionaries. Situated in the centre of the populous islands of the Malay Archipelago, Prince of Wales's Island possesses the greatest advantages for a missionary station, from which it may be hoped the Chinese and Malay Scriptures may be extensively diffused to multitudes of both nations who are continually visiting it.

“The Directors repeat their wish, that the prayers of all the ministers and members of this society may be offered to the great Head of the church, that these infant efforts of the first Protestant missionary in China, to diffuse the light of divine truth among three hundred millions of mankind, in their own language, may be crowned with distinguished success by His almighty energy, who must have had this vast branch of the great human family especially in his eye when he uttered the gracious and ever-binding command, ‘Go ye into all the world, and evangelize all nations.’”

This year an Auxiliary Bible Society was formed in Calcutta; and a sermon preached on the occasion, by the Rev. Henry Martyn: having been sent to Mr. Morrison, he obtained subscriptions from the English residents to the amount of 285 dollars, which he sent to Calcutta, with the following letter to Joseph Dupre Alexander, Esq., Treasurer of the Calcutta Auxiliary Bible Society:—

“SIR,

“Canton, Nov. 20, 1811.

“In consequence of the Rev. Henry Martyn's sermon, preached in Calcutta, January 1, 1811, for promoting the objects of the British and Foreign Bible Society, a copy of which was sent to Macao, a sub-

scription was opened among the English gentlemen resident at this place. I have now the pleasure of enclosing a bill for the amount of that subscription, together with a list of the names of the subscribers. Sincerely wishing that the divine blessing may accompany all your endeavours to make the revelation of our Saviour Jesus Christ extensively known in India,

“I remain your most obedient servant,

“ROBERT MORRISON.”

It may be observed that, at this time, Mr. Morrison was proceeding with the translation of the New Testament, compiling his Dictionary, communicating religious instruction verbally, in English and Chinese. On the Sabbath-days, while the duties of his civil appointment were also zealously performed, another important subject occupied his serious attention for some time, viz., the style most proper to be adopted for rendering the Sacred Scriptures into Chinese. The result of these deliberations, as communicated to Mr. Milne, and published by him in the Retrospect, cannot be uninteresting to those who feel the importance of the subject:—

“In Chinese books, as in those of most other nations, there are three kinds of style: a high, a low, and a middle style. The style which prevails in the 五經 Woo-king and 四書 Sze-shoo is remarkably concise, and considered highly classical. Most works of fiction of the lighter sort are written in a style perfectly colloquial. The 三國 San-kwō,\* a work much admired in China, holds, in point of style, a middle place between these two. He at first inclined to the middle style; but afterwards, on seeing an im-

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\* The San-kwō fills twenty closely printed thin duodecimo volumes.

perial work, called 聖諭 Shing-yu, designed to be read twice a month in the public halls of the different provinces, for the instruction of the people in relative and political duties, and which is paraphrased in a perfectly colloquial style, he resolved to imitate this work—

“1st. Because it is more easily understood by the bulk of the people.

“2nd. Because it is intelligible when read in an audience, which the high classical style is not at all. The middle style is also intelligible when read in public, but not so easily understood as the lower style.

“3rd. Because it can be quoted verbatim when preaching, and understood by the people without any paraphrastic explanation.

“However, on reconsidering the subject, he decided on a middle style, as, in all respects, best adapted for a book intended for general circulation. On the one hand, it possesses something of the gravity and dignity of the ancient classical books, without that extreme conciseness which renders them so hard to be understood. On the other hand, it is intelligible to all who can read to any tolerable extent, without sinking into colloquial coarseness. It is not above the illiterate, nor below the better educated. The Chinese, when they speak seriously, affect to despise the colloquial works of fiction, while, at the same time, they are obliged to acknowledge that the style of the ancient classical books is not adapted for general usefulness. Of the style of the San-kwō they speak in raptures. It may, indeed, as far as style is concerned, be considered the Spectator of China. Dr. Johnson said, that ‘he who would make himself perfect in a good English style, should give his days and nights to Addison.’ The



same may be said of the San-kwō. The student of Chinese, who would express himself with ease and general acceptance, either in conversation or in writing, ought carefully to read and imitate the San-kwō. A style formed from a union of the commentaries on the classical books with the San-kwō, is well suited to a version of the Sacred Scriptures, and to theological writings in general. The subjects treated of in these commentaries are often of a grave cast; hence the style which a frequent and attentive perusal of them would form is likely to be much adapted to the dignity of divine things; while that formed on the model of the San-kwō will produce a smooth and easy flow of expression.

“It has been, and probably still is, the opinion of some, that a version of the Holy Scriptures into Chinese should be made in imitation of the style of the text of the classical books, e. g. of the 五經 Wooking, the 四書 Sze-shoo; and particularly the writings of 孟子 Mǎng-tsze have been mentioned as holding a first place in those books which the translator should copy after. But, with all due deference to those who hold this opinion, the writer cannot help thinking differently. In a critique, or apology to the public, the names of Chinese philosophers sound well, and may produce an effect on those who have not the means of looking more narrowly into the subject.

“If we consider what is probable and what the actual fact is, with regard to these writings, it will not, perhaps, appear perfectly evident that they ought to be imitated. For, the Chinese classical books, if they be, what no one doubts, a faithful collection of the maxims and productions of those eminent men to whom they are ascribed, then the style is more than two thousand years old. Taking into the account the

frequent changes and fluctuations to which all languages are subject, is it probable that a style of language which prevailed twenty centuries ago should be suited to modern times? Is there any such example on record? If any one object, 'that though the language and style of other countries have changed, yet those of China have not;'—it is answered that the great difficulty which all learned Chinese find in understanding their ancient books bears much against the objection; especially when we consider that the difficulty does not arise merely from the reference to customs and usages long since obsolete, and the relations of things of which we, in the latter end of the world, know almost nothing; but also from the style and structure of the language itself. Again, if we attend to the actual fact, we shall find that the Chinese classical books are not even supposed to be intelligible without a commentary. The naked text is never read, except by children for the sake of learning the sounds, and under the explanation of a schoolmaster; or by persons who have previously read it with the commentary; and it is not understood by one-fifth of those who have spent several years in reading it, notwithstanding their having enjoyed the advantages of both a commentary and a teacher. If it be objected that the difficulty arises not from the style, but from the subject—it is answered that, with the exception of the 易經 Yih-king, and the 中庸 Chung-yung, which treat of abstruse astrological and metaphysical topics, the others have no great difficulties in their respective subjects, but what arises occasionally from allusions to ancient usages, the definitions of which have not been clearly handed down in history.

“A very considerable part of the most esteemed

classical books, namely, the Sze-shoo, is filled with maxims and aphorisms, which require a style of a peculiar character, and which is but ill suited to historical narration, or to subjects where a certain train of thought is preserved throughout a paragraph of five, ten, or twenty sentences.

“With respect to Mǎng-tsze, his style is generally masculine and animated; but partakes of a certain levity, to which his mind was sometimes subject; and the same difficulties attend his writings which attend the other classical books, though perhaps not always to the same extent.

“China, it is true, has scarcely any modern writers of note; but Choo-tsze and his contemporaries, who wrote in the twelfth century, were eminent authors; and is it not more reasonable to suppose that the style of language which prevailed six hundred years ago, is better adapted to modern use than that which prevailed two thousand years ago? Choo-tsze paraphrased most of the King, or classical books; and confesses himself often at a loss for the genuine sense of the text, from its extreme age and brevity. The writer has therefore no hesitation in giving it as his decided opinion, that the style of the books commonly called King, is by no means fit to be imitated in general, either in a version of the sacred volume, or in theological writings—or, indeed, in any work intended for extensive perusal and usefulness among all classes. For, admitting that a version of the Scriptures formed on the style of the classical books would be understood by the learned, and perhaps admired by them, yet the generality of the people would be able to understand but very little of it. A deal of hard work would be left to the preacher and commentator, which the translator, by imitating models of more modern date, might prevent.”

This year some apprehension was excited among the European residents in China, in consequence of an edict against Christianity issued by order of the Emperor. Mr. Morrison's feelings on the subject are expressed in a letter to the Directors of the Missionary Society, which was also accompanied by a copy of the edict. A part only of the letter is here introduced:—

“Canton, April 2, 1812.

“By the last fleet, which sailed about a month ago, I wrote and enclosed you a copy of my translation of the Gospel by Luke, and a Chinese tract on the Way of Salvation, which I hope would reach you in safety. I now enclose you a translation of a Chinese edict, by which you will see that to print books on the Christian religion in Chinese is rendered a capital crime. I must, however, go forward, trusting in the Lord. We will scrupulously obey governments as far as their decrees do not oppose what is required by the Almighty; I will be careful not to invite the notice of government. I am, though sensible of my weakness, not discouraged, but thankful that my own most sanguine hopes have been more than realized. In the midst of discouragement, the practicability of acquiring the language in no very great length of time, of translating the Scriptures, and of having them printed in China, has been demonstrated. I am grateful to the Divine Being for having employed me in this good work, and, should I die soon, it will afford me pleasure in my last moments.

“A wide field is now opened to you in Java, where are many thousand native Chinese; I trust the Lord will enable you to send some labourers there.

“As it has occurred to my mind, I now beg to mention that those of your missionaries who may not have

mingled much with any other than religious society, should be made well acquainted with the contempt in which they and their cause are held by the pretended philosophers and people of the world. I have thought also that it would be of use to state to them very fully all the objections against missions and missionaries from people who are guided only by political policy. Abroad we are liable to be assailed from every quarter; when the attack comes unexpectedly, it has the greater effect.

CHINESE EDICT AGAINST CHRISTIANITY.

“The Criminal Tribunal, by order of the Emperor, conformably to a representation made by Han, the Imperial Secretary (in which he desired that the Promulgation of the Christian religion might be obviated), decrees as follows:—

“The Europeans worship God, because in their own country they are used to do so; and it is quite unnecessary to inquire into the motive: but then, why do they disturb the common people of the interior?—appointing unauthorizedly priests and other functionaries, who spread this through all the provinces, in obvious infraction of the law; and the common people deceived by them, they succeed each other from generation to generation, unwilling to depart from their delusion. This may approach very near to bring a rebellion. Reflecting that the said religion neither holds spirits in veneration, nor ancestors in reverence, clearly this is to walk contrary to sound doctrine; and the common people, who follow and familiarize themselves with such delusions, in what respect do they differ from a rebel mob? If there is not decreed some punishment, how shall the evil be eradicated? And how shall the human heart be rectified?

“ From this time forward, such European as shall privately print books and establish preachers, in order to pervert the multitude, and the Tartars and Chinese, who, deputed by Europeans, shall propagate their religion, bestowing names, and disquieting numbers, shall have this to look to:—the chief or principal one shall be executed;—whoever shall spread their religion, not making much disturbance, nor to many men, and without giving names, shall be imprisoned, waiting the time of execution; and those who shall content themselves with following such religion, without wishing to reform themselves, they shall be exiled to Hela-keang, &c. As for Tartars, they shall be deprived of their pay. With respect to Europeans at present in Peking, if they are mathematicians, without having other office or occupation, this suffices to their being kept in their employments; but those who do not understand mathematics, what motive is there for acquiescing in their idleness, whilst they are exciting irregularities? Let the Mandarins, in charge of the Europeans, enquire and act. Excepting the mathematicians, who are to be retained in their employment, the other Europeans shall be sent to the Viceroy of Canton, to wait there, that when there come ships from the respective countries, they may be sent back. The Europeans, in actual service at the capital, are forbidden to intermeddle with the Tartars and Chinese, in order to strike at the root of the absurdities which have been propagated. In Peking, where there are no more Europeans than those employed in mathematics, they will not be able clandestinely to spread false religion. The Viceroys and other magistrates of the other provinces shall be careful and diligent. If they find Europeans within their territories, they shall seize them, and act according to justice, in order, by

such means, to exterminate root and trunk. You shall conform to this decision of the Criminal Tribunal."

In publishing the above, the Directors remark:—

"We are pleased to perceive that the mind of our Chinese missionary is undismayed by this edict, and that he is resolved to go on in the strength of the Lord, to whose omnipotent care they cheerfully commit him, assured that the set time to favour China is approaching, when this edict, which will act, at present, as a most extensive proclamation of the publication of the Scriptures, and thereby excite the curiosity of the millions of China to peruse them, shall be not only revoked, but followed by another in favour of Christianity; and it is pleasing to perceive, that while the translator is proceeding in his important labours, the conquest of Java has opened a wide door for the circulation of the Scriptures among thousands of native Chinese, who are thus in the arrangements of Divine Providence, and, perhaps, principally for this purpose, brought under British dominion."

The following letters were addressed to an esteemed friend, connected with the London Missionary Society; they serve to show the beneficial influence of friendly intercourse maintained by the promoters of benevolent associations, on the minds of those agents who are engaged in carrying their objects into operation, under all the depressing circumstances connected with a foreign residence, hostile governments, and domestic afflictions:—

"MY DEAR SIR,

"Canton, Dec. 18, 1812.

"Your agreeable communication of January 8th came to hand last October, and brought me the welcome tidings of your health, and continued exertions

in the cause of our Lord. The encouraging letters of the Directors were received at the same time. The flattering reception that good men give to my endeavours serves to strengthen and animate my mind. I hope that the blessing of the Lord will accompany all that we do in his service. I have no other society here than that of the men of the world, and witness much opposition to spiritual religion. It often makes me long for the society of your happy land. We here stand alone, and sometimes are the topic of censure or of ridicule for our methodistical tenets and visionary schemes of evangelizing the heathen. At Calcutta, at Madras, even at Botany Bay, as to the circumstance which I now mention, they are better off than we are. We have here some very worthy men, but none feel or take part with us in our views of religion.

“Last season I sent home a translation of the Gospel by St. Luke; also a tract which I printed. I have been informed that a person in the city (to which I have not access) was reformed in his conduct by means of the perusal of the tract. He was a Chinese Roman Catholic, of a vicious life.

“I have this season printed, or rather am now printing, most of the Epistles. That to the Hebrews, and those of St. John, are not yet finished. I hope that in 1813 I shall be able to complete the New Testament. I trust it will not be too much for me.

“I have seen Mr. Marshman’s work; he sent me a copy. He repents that he published it so early. Sir George Staunton, and others in Canton, who have studied Chinese, as well as myself, differ from Mr. Marshman entirely, with respect to the ease with which the Chinese language is acquired. We also differ with him respecting the Chinese system of sounds, which Mr. Barrow, in the Quarterly Review,



improperly calls an ‘alphabet.’ It is difficult to make you feel and see the merits of these questions. Few in England know any thing of the language, and, of course, they are unable to judge for themselves. My opinion is, that the ideas respecting the Chinese language, which have prevailed in Europe from the reports of the Romish missionaries, are correct. I would advise you not to suffer yourself to be carried away by that revolution of sentiment which is going on. I have written some strictures on the Quarterly Review, No. 10 (I think), in which Mr. M.’s book is reviewed. They are sent home in a book of translations, which the Committee requested me to make for the Court. The question, whether it be easy or difficult, is not of great importance. Mr. M. dwells too much on it, and laughs at the literary ‘bugbear;’ when the fact was, that, after four years’ study, he had a mere smattering of it. When he wrote his Dissertation he appears to have been dazzled with the novelty of facts, which, though new to him, were familiar to several Englishmen, and, during the last two hundred years, to hundreds of Europeans. It is not practicable, my dear Sir, in the compass of this letter, to lay before you facts sufficient to enable you to judge for yourself; yet it is enough to know that, though difficult to acquire, the attainment of it is not, as has sometimes been represented, impracticable. There is no language which a little labour will not acquire to a considerable extent. It is a gracious Providence which has allotted me the situation in which I am placed; where the performance of every duty makes me more conversant with the language.

“I am happy to have to say that Mrs. Morrison’s health has considerably improved. She is deeply interested in the care of a little girl, now about five

months old. Our dear babe enjoys good health. I have been from home about ten weeks. We have, however, the pleasure of hearing almost every day from each other. The Factory will be in Canton, I believe, two months longer. I can venture to say that Mrs. Morrison unites with me in Christian salutations to you and your family. \* \* \* \*

"I have added to the Grammar a volume of Dialogues. The Committee have recommended my Dictionary to the Court of Directors. They wish a press and two workmen sent out to print it here. It will consist of three folio volumes. Should we succeed tolerably well, it will be a work creditable to us. I pray that all may tend to the furtherance of the gospel.

"It will always afford me much pleasure to hear from you. I hope that you will yet be spared for many years, a blessing to the church, and to the heathen, by your counsel. I remain, my dear Sir, your's affectionately, in the faith of our Lord Jesus Christ,

"R. MORRISON."

Some extracts from Mr. Morrison's Diary will show how indefatigably he seized every occasion to instruct his pagan domestics, and others to whom he had access, in that knowledge which could alone "make them wise unto salvation:"—

"Jan. 1812.—My beloved M. is yet subject to her former nervous complaint, and I fear will be always so. O my God, I crave thy divine support through the merits of our Lord Jesus Christ. O look down from heaven, thy holy habitation, I beseech thee, and forgive our sins. O make me faithful to the work of the Lord. May all tend to further the conversion of the heathen. May I not be moved away from the

hope of the gospel, nor diverted from that work to which I am appointed.

“February 16.—Went down to Macao, and discoursed to my domestics on Psalm xxxix. 4: ‘Lord, make me to know,’ &c.

“April 26.—On the 23rd we left the house in which we had resided the last three years, and entered on that in which we now are. I implore the divine blessing. O my God, make thy handmaid and me entirely devoted to thy holy pleasure. Help us to serve thee with humble, penitent, and cheerful hearts. O let us not turn aside to vanity. Help me to be a good missionary of Jesus Christ. I desire to be entirely devoted to thy service. I would make all subservient to thy glory. O leave me not to the devices of Satan. My God! my God! O have mercy on me, and forgive all my sin. Help me to serve thee with a perfect heart and willing mind. Prepare us both for death. My God! my God! O hear in mercy. Amen, and amen.

“May 31.—I am much grieved that my progress in the work assigned me is not greater. I lament the want of a devotional spirit. O Lord, help me, I humbly beseech thee. O grant me the happiness of seeing the heathen converted from the error of their ways. Help me to press onward in the great work to which I have put my hand.

“June 28.—Low Hëen informed me that a friend of his has asked for copies of the books which I have published, that he may know the doctrines of foreigners.

“July 21.—Explained the Apostles’ Creed, and several passages of Scripture: as, ‘How shall I do this great wickedness, and sin against God?’ ‘As a father pitieth his children, so the Lord pitieth them

that fear him.' 'The idols of the heathen are no gods; they have eyes, but they see not,' &c. 'God is angry with the wicked every day.'

"Aug. 2.—Discoursed on Psahn i. 1. Translated and explained several other passages of Holy Writ.

"Oct. 1.—Yesterday I arrived in Canton. Last Lord's day, whilst suffering with a severe headache myself, I left my dear Mary unwell. Her feeble mind much harassed. O Lord, help her, and have mercy on her for Jesus Christ's sake.

"Oct. 8.—I have had the happiness to hear that a person in the city, belonging to the police, has been reformed in his life by means of the tract which I published, and which he took up, as by accident, from the table of a relative. He was previously a very bad man. The person who distributed the tracts thought him too profligate a man to give a tract to. He was previously, by profession, a Roman Catholic Christian. The change in his life is said to be marked by every one. O that he may be fully converted to God!

"Three days ago, gave the Gospel to a tradesman. He received it with avidity, and said that he would make his family read it.

"In all the streets of Canton, in turn, there are at this time numerous rites in honour of Hwa-wang, the 'God of Fire.' The object is to implore protection against that devouring element.

"Oct. 11. Lord's day.—Discoursed on the parable of the Prodigal Son. My people, as usual, were attentive. In the evening A-Tso read part of the tract, and explained it in a satisfactory manner. He mistook the original righteousness of man for the time of every one's birth. A-Fo also read it, and attempted to express the sense in his own language, but misunderstood its scope. He proposed to attend on the Lord's days, and

at the usual times of worship. In the evening I heard the boys repeat their catechism, and read a chapter of the Gospel by St. Luke. As usual, they were dismissed with prayer. They all appear to feel the absurdity of idol worship. Kō Sēen-sǎng seems ashamed of it. The truth appears to have enlightened him in some degree. I asked him, some time ago, if any of his countrymen with whom he was acquainted affirmed that there is no God. He did not give a direct answer, but said, 'how can any affirm it, when the heavens, the earth, and all things were made by him?' Kō Sēen-sǎng is a man forty-five years of age. His grandfather was a Mandarin of some rank. He is of a mild and amiable disposition, of good natural parts, and has been accustomed all his life to teach. Low Hēen is about thirty; is mild, but insincere. He writes a good hand, and is very useful in writing for the press. Kō Sēen-sǎng revises what is translated. They both do their parts without scruple.

"Oct. 12.—After family prayer and reading the Scriptures, A-Fo said that he wished me to teach him to pray. I said that I should be extremely happy to teach him at all times. May the Lord incline his heart to seek salvation through the blood of Jesus Christ.

"Oct. 16.—Gave the Gospel, the Acts, a Tract, and Catechism to a priest of one of the Chinese temples. He received them with thanks. A crowd of people came into the temple to look at the foreigner, which prevented any thing being said about them. A-Fo attended to prayer and reading the Gospel with apparent desire to learn. Yong-Sam is very self-righteous, and despises others. He carries his antipathies a great length.

"The cheerfulness with which the boys learn gives

me much pleasure. O that the Lord may shed down on us the influence of his Holy Spirit.

“Conversed with a tradesman on the importance of being prepared for death.

“Oct. 18. Lord’s day.—To-day only four were present at the time of worship. A-Sam read the twenty-second chapter of St. Luke, from which I made some plain observations, and concluded with prayer. A-Yun and A-Sam repeated the parable of the Prodigal Son; and in the evening a part of the Catechism, from which I again spoke to them, and concluded with prayer. They attend with perfect decorum and apparent desire. May the Lord open their hearts. A-Fo remained to have the attributes of God and the nature of prayer explained to him. O that the Lord may pour out his Spirit upon us, through Jesus Christ!

“Oct. 19.—A-Fo continued to inquire in a way that is pleasing. O may the Lord open his heart. He came this evening again to join in prayer, and to learn to pray. I explained to him the prayer for the evening, which is inserted at the end of the Catechism; then knelt down and prayed with him; he knelt down at the same time. My poor dear Mary is yet occasionally much afflicted. The Lord be gracious to her, and bless her, and the little babe, for Jesus’ sake.

“Oct. 22.—Gave the Acts, &c., to a man from the province of Shen-se, on the north of the empire.

“Oct. 25.—Preached to my little congregation on the love of Christ, and the duty of being suitably affected by his love. Wrote to one of my domestics at Macao, exhorting him to read the Scriptures and believe in Jesus Christ. Read with A-Fo, and heard the boys repeat part of Luke xv., and the Catechism. After A-Fo read, he asked me to pray with

him. O that he may perceive his need of the work of Jesus Christ.

“Oct. 30.—A-Fo brought some idols for me to look at. He desired that I would not let his countrymen know that he brought them, because they would be incensed against him for doing so. They do not like to sell their gods, lest they should be insulted. ‘For my part,’ said he, ‘I believe in Yay-soo (Jesus), and hearken to what you say of the vanity of worshipping wooden, clay, and other images.’ I have had thoughts of baptizing this person, but I fear that his knowledge is as yet insufficient, and his convictions but transient.

“Oct. 31.—A-Fo again asked me to join in prayer with him. Previously to doing so, I endeavoured to instruct him in the evil nature of sin, the necessity of repentance and faith in drawing near to God.

“Nov. 1. Lord’s day.—A-Fo was unable to come to family prayer in the evening. He sent a note requesting that I would pray for him to the Redeemer, and he would come to-morrow to thank me.

“Nov. 8.—A-Fo conversed in the evening about baptism. He asked whether or not he might be baptized without letting his brother know. He wished to be baptized secretly. I endeavoured to lead him to distinguish motives. If his wish to be baptized secretly arose from prudential motives, knowing that government does not permit the adoption of the Christian faith, it was allowable; but if he were ashamed to acknowledge himself the disciple of Christ, it was not. He remained, after family prayer, to be instructed in the Catechism. To-day he read over the whole of it in my hearing. A-Yun and A-Sam repeated the Lord’s Prayer, some questions in the Catechism, and part of the

26th chapter of the Gospel, which they had learned in the course of the week. O that the Lord would own and bless my feeble endeavours. I wish that some would engage in the work with talents more suited for the communication of instruction.

“Nov. 15. Lord’s day.—Conducted worship as usual. The boys repeated the parable of the Rich Man and Lazarus. In the evening explained the Catechism to A-Fo.

“Nov. 22.—Addressed my people on the resurrection of all men, and the future judgment. Read Luke xxiv. The boys repeated a form of prayer. Kō Sēen-sāng says that he is convinced that to worship idols is wrong; but thinks that there is propriety in worshipping towards heaven. He says that the doctrines of Jesus, requiring love to man, and the practice of piety, are extremely good; that the doctrines of a future and eternal state of happiness and woe are easy and intelligible to all capacities. He says that in the Gospel there is much that is easy to understand; but that there are some passages of which he does not perceive the import.

“Nov. 24.—To-day a Roman Catholic Christian came and requested copies of the Gospel and other books which I had printed. I gave him several copies, and advised him to pay attention to them with prayer to God for his blessing. The effect of books is silent, but powerful. O Lord, for Jesus’ sake, grant thy blessing.

“Nov. 25.—Called on a priest of the temple mentioned above, of the sect of Taou, to whom I gave copies of St. Luke, &c. He said that the books were good, and that he had sent them to Lo-fow, a famous resort of persons in ill-health. He asked who Yay-soo



(Jesus) was; whether or not he were Poo-să, an epithet of the Chinese gods? I told him that he was God, the Saviour of the world.

“Nov. 29.—Discoursed on the sum of the divine law,—love to God, and love to men; on the sin of hypocrisy from the closing verses of Luke xx. The boys repeated part of the 17th chapter, containing our Lord’s command to forgive offences; and to consider our utmost service as duty not meriting reward. I said to Yong-Sam that I was very sorry he did not regard the work of Jesus. I thought that his friends in England, if they knew it, would also regret it. He said that he did not entirely disregard it, but that his mind was so much engaged and harassed about his worldly concerns that he had not time. He said that he meditated a translation of the whole Scriptures. He thought a classical style of importance, to delight the eye that looked at it, and induce people to read. He also designed a translation of our Dictionary. Poor Sam’s knowledge of his own language is very imperfect, and much more his knowledge of our’s. It is to be regretted that his ability is not equal to his design.

“Dec. 6.—Discoursed on the kingdom of heaven, and the necessity of regeneration to prepare us for an entrance into it. Felt the service pleasant and soothing to my own mind. The boys repeated the narrative of the lepers who were healed by our Saviour. Sent some copies of the Acts, Tracts, and Catechism to a bookseller in the city. He said that he thought the Chinese Catholics would be very glad of them.

“Dec. 12.—Abel Yun, a Roman Catholic Chinese, says that the bishop of Macao issued an anathema against those who should have intercourse with me or give Chinese books to me. The bishop spoke to

A— about his visiting me. He replied, ‘he (Morrison) has not affirmed that his religion is right, and mine wrong; the only thing that I observe is that he is very rigid in keeping the Sabbath.’ A— brought me what he called a New Testament in Chinese, but it proved to be only a compilation: ‘the History of our Lord’s Life and Doctrines.’ He affirms that the Old Testament was translated by a missionary at Peking, but never printed. He says that he will endeavour to obtain a copy of it.

“Dec. 13.—Catechised the boys, and heard them repeat a portion of the Gospel and the 100th Psalm. Endeavoured to explain to them the Atonement of Jesus, and the relative duties betwixt children and parents, masters and servants. In the evening read over the tract with a graduate of the institution at Peking, called Kwō-tsze-kēen. He expressed a wish that he might receive a copy, that he might teach it to his nephew. This person is with me at present to assist me in acquiring the pronunciation of Peking. He has a servant of this province. The dialects of these two persons are so different that on occasions they cannot understand each other. The master is obliged to request a person who speaks the Mandarin, and also the provincial dialect, to explain what he wants. I have acquired in an imperfect degree both dialects. All my religious exercises are conducted in the provincial dialect.

“Dec. 18.—Kō Sēen-sāng, who has been at home for several days, presiding at the marriage of his son, returned to-day. In the evening he had again to go home. He therefore requested me that I would engage in family prayer sooner, that he might join in it; for he felt uncomfortable in his mind from not having engaged for several days. I bless God for this sign

of an awakened mind. O Lord, carry it on to complete conversion through Jesus Christ."

"Dec. 20.—On the 19th the oldest and most respected of the Chinese Merchants engaged in foreign trade departed this life. He was a kind-hearted old man; devout to excess. When ill, it is said, he frequently placed several different medicines before him, and, kneeling down before an idol, prayed to be directed which to prefer. According to custom, he was dressed after death,—laid on a bed in a public room. His wife, children, and daughters-in-law knelt by the bed-side weeping all the day. Friends and acquaintance call, and make their prostration at the foot of the bed. The custom is to keep the body two or three days, and then put it into a coffin closed with cement. Persons of property are kept after being put into the coffin either three times seven, or seven times seven days, before they are interred. It is supposed that the spirit returns every seventh day during that period.

"Gave to the seamen of the fleet about to sail, the last of the tracts which I brought out with me. I have sometimes been applied to for Bibles, and have none to give."

In laying before the reader the following extract from a letter addressed to the Committee of the Missionary Society, it is impossible not to be struck by the truth and beauty of the introductory remarks. In them is developed the true picture of Chinese superstition, and thence may be inferred the benefit of instructing a pagan race in the luminous truths of Christianity. Without elaborate detail, Mr. Morrison conveys to the understanding a most extensive idea of the necessity of promulgating the religion of our Saviour

in this extensive empire, whither only a ray of the light of the Gospel had penetrated. His observation was acute, and the powers of his comprehension extraordinary: he saw that, at one cursory glance, which thousands would not perceive after minute investigation.

The letter is dated Canton, Dec. 22, 1812, and addressed to the Treasurer and Secretary of the Missionary Society, and is as follows:—

“Your encouraging letter of March 20, 1812, came to hand on September 21, and animated my sometimes drooping spirits. The pleasure and profit which I receive from your kind Christian communications are more than I can express. I believe that other missionaries feel the same pleasure, and are equally benefited by your correspondence. Your’s is a happy land. It abounds with all the means of instruction, edification, and comfort, which a Christian can desire. Far different are our circumstances. You do well to write much and often. This day you look around you, and can rejoice in thousands on thousands assembled to praise God, and hear of his great salvation; but here are millions wandering as sheep without a shepherd. None cares for the soul of his brother, and few for their own; and those few wander in the gloom of ignorance. Fears and hopes they have respecting an hereafter; their fears visionary; the foundation of their hope the observance of some rite, or the repetition of some prayer thousands or millions of times. They are wedded to their idols. A stock, or a stone, a clay image, a picture, they consecrate as the representation of Deity, and fall down and worship it. The poor, the sick, the distressed, the dying, the unfortunate, the prosperous, all have respect to the idols of their own

forming. How desirable, yet how ill-received a duty, to point out to them ‘a more excellent way.’ Your now highly-illuminated country was once equally dark. The light of ‘the glorious Gospel of the blessed God’ has cleared away the darkness, and shed around you a flood of day. Though many amongst you shut their eyes against the light, thousands rejoice in it.

“The Acts of the Apostles, though a small part of the Scriptures, was yet of importance as affording proof of the practicability of our printing the Scriptures in Chinese. I am glad that you received the first attempt in a manner that was encouraging to me to proceed. I do feel thankful to the Lord Almighty, who has graciously enabled me to make a beginning, which will, I trust, be followed up by still more active exertions.

“Last season I sent you a translation of the Gospel by St. Luke, and a few copies of a Tract which I had published. I have now in the press most of the Epistles, and a second corrected edition of the Acts, with the verses annexed. They will, I hope, be printed in time to send you some copies. The Catechism, which I mentioned last season, has been printed, and a copy of it already sent to Mr. Bogue. I will send a few more by the fleet about to sail.

“I received a letter from the Assistant Secretary of the Bible Society, mentioning the grant of £500 by that excellent institution towards printing the Scriptures in Chinese. I have replied to Mr. Tarn’s letter. I am very happy to be the medium of the charity of British Christians to the Chinese; and thank the Society most cordially in behalf of the heathen, whose servant I am. At a future day they will bless those who contributed to send to them, in their native tongue, the Gospel of Christ.

“The only mode in my power of distributing ex-

tensively the Scriptures, is by giving them to the booksellers, who, I believe, make it their business to sell them at a low price. One bookseller told me that he gave them away. During summer I sent several hundred copies to the province of Fo-kéen. I had to pay the freight."

Adverting to his inquiry in a former letter concerning the employment of American missionaries, he says—

"I fear that I had not expressed myself clearly about all foreigners being sent away from Canton. The Americans were not avowedly considered different from other foreigners, but they remain at all times without exciting much notice. At the time of the expedition they remained (except for a few days, when most of them went on board their ships), not from having more legal privileges than other nations, but from their being overlooked. They have never had a ship-of-war nor a soldier here. There is nothing to excite suspicion. But your hope that an American missionary in this country would find access to the interior of the empire is unfounded. I think that it is utterly impracticable to any but a Roman Catholic missionary, who has persons in the interior already attached to his cause, and ready to receive him. I do not suppose that the life of a missionary entering the interior would be taken. I think he would very soon be stopped, chained, and thrown into prison, sent to Canton, and ordered away. If any native were found harbouring him, he would be in danger of losing his life. What then, you will say, are the advantages which an American missionary would enjoy? He would be independent of Europeans; and he would not, from his national connexions, excite jealousy amongst the heathen."

“You would find by my letters of last season that Sir George Staunton has left this country, and that I am more engaged in the Company’s concerns than before. The Court has given partial assent to my first appointment; whether they will approve my last appointment to succeed Sir George as Chinese Secretary, or not, is uncertain. I am, from the various duties which devolve upon me, kept very busy.”

He thus speaks of his native assistants:—

“Low Hëen and Kǒ Sëen-sǎng are still with me. Kǒ Sëen-sǎng sees and acknowledges the vanity of idols. He cheerfully corrects the idioms of my translations; helps to examine the pages that are written for the type-cutter; and joins in family prayer. He does not, however, manifest that conviction of his own sinfulness, and the necessity of the work of the Redeemer, which I wish to see manifested.”

Referring again to the question concerning American missionaries, he writes:—

“Three years ago, I recommended to Dr. Mason, of New York, the employment of American missionaries in Asia. He wrote in reply, that it would be thought chimerical. Why it should be considered so, I could never understand. I hope our respective nations will remain at amity, and the event prove that the idea was far from being chimerical. Christianity is in its spirit the religion of the world; it buries national prejudices; and the more it is understood, believed, and loved, the more readily will it unite all men in each country, and the men of every country, as brethren.”

On the state of Mrs. Morrison’s health, he makes the following observations:—

“Mrs. M.’s health, though considerably better, is far

from being completely re-established. Nervous debility, added to an originally weak constitution, forbids the sanguine hope of a speedy recovery. But all is under the unerring direction of Divine Providence. Good is the will of the Lord. On him do we wait. He mingles many mercies in the cup of our affliction. Mrs. Morrison anticipates with much pleasure a companion of pious sentiments and feelings in Mrs. Milne. I trust a residence will not be denied."

Speaking of the death of missionaries, he thus writes:—

"The loss of the society in the death of its missionaries has been very great. Unceasing labour to the close of our mortal life is our's. Arrived at that point at which we supposed we might pause and rest, fellow-labourers are called away, and the work of preparation in the person of others is to be again begun. I hope that your hearts will not be discouraged. Duty is our's, the result is in the disposal of the All-wise God. We should not be too sanguine of immediate success. We sow the seed, and probably both it and we may die before the fruit be seen. But the word of the Lord shall not return void."

His next topic is the Dictionary:—

"The Dictionary has not advanced so rapidly as was to be wished. It was impossible, from the multiplicity of my engagements, that I could bestow much time on it. The Committee have this season formally recommended it to the Court of Directors; and have applied for a press, and two workmen to print it in this country,—the Chinese part to be done by Chinese workmen.

"The Grammar which I have often mentioned to



you, and a volume of Dialogues which I have since compiled, I have presented to the Committee."

The following is probably the first mention of an object to which Mr. Morrison attached great importance, and which he continued to pursue until in a considerable degree his wishes were realized—the formation of a college at Malacca:—

"I wish that we had an institution at Malacca for the training of missionaries, European and Native and designed for all the countries beyond the Ganges. There also, let there be that powerful engine, the Press. The final triumphs of the gospel will, I think, be by means of native missionaries, and the Bible. The spring that gives motion to these, under God—European Christians—we want a central point for our Asiatic missions—we want organized co-operation—we want a press—we want a Committee of Missionaries; (if we could not meet, we could correspond at much shorter intervals of time than writing to London). Such a committee, being engaged in missionary work in heathen lands, would have means of judging, which a person in England, who had never removed from his study or his desk, could not have. They would know the hearts of missionaries. The final decision in every case would yet remain with the body of Directors."

The usual disinterestedness of Mr. Morrison's character is displayed in the following circumstance, which he next relates:—

"Mr. Elphinstone, who is now chief, lately offered me the situation of Chaplain, with a salary. His object, he said, was to aid me in pecuniary matters, as he was aware that living was very expensive in Macao. He wished me to read only the Church Service; not to

preach. I offered in my turn to conduct the worship on the Lord's day, but declined the salary. I could not accept it merely to add to my income; and in the form in which it was offered, it would not afford me an opportunity of preaching the gospel of Jesus. The negotiation consequently failed."

During this year he was required to resign the house which he had hitherto occupied at Macao; on which occasion "two Portuguese gentlemen were good enough to speak to the Governor," and he was allowed to take another. Of the arrangement he says:—

"I have obtained a cooler and better house, but at a higher rent. There is a small one adjoining it which I think of adding to my other one, to receive Mr. Milne. Perhaps after he came I should not be allowed to take one for him. There will, I apprehend, be less difficulty in receiving him into my own house.

"The Chinese disallow any more Europeans to be landed at Macao to remain. This has been a standing law (but overlooked the last hundred years). The Portuguese are also ordered from their court to admit no persons but such as are connected with some of the European Factories. Macao is a kind of mixed government, partly Chinese, partly Portuguese. The Chinese are masters, and give orders to the Portuguese Governor and Senate. As the Chinese law forbids foreigners to be landed, the petty officers always demand money on the landing of any person."

The opposition of the Chinese was again manifested. "During the summer, a proclamation was posted up at Macao, by the Chinese magistrate of the district, prohibiting Chinese from adopting the Christian religion. I did not hear that any prosecutions were undertaken in consequence of it."

Speaking of his direct missionary work, he says:—

“I have endeavoured to communicate to a few, by oral instruction, the knowledge of the truth. [Here follow the names of eleven persons.] These have attended with apparent seriousness, and the utmost decorum. In Macao, every Sabbath-day, I conducted worship with the above persons. I began by prayer; read next a portion of the Scriptures; some part of that which I have already printed, or some portion translated for the occasion. These I endeavoured to explain and enforce; and then concluded by prayer, and singing a psalm or hymn. In the summer, I went through the exposition of the Catechism. A-Yun and A-Sam repeated it from memory. They are taught by A-Tso. I wish to obtain twenty or thirty orphan or poor children, for him to teach the rudiments of their own language, together with the reading of the Scriptures.

“From this outline, an idea may be formed of the manner in which the mission is conducted. May the Lord graciously forgive every defect, and bless what is right.

“I remain, in the faith and hope of the Lord Jesus Christ, &c.”

From the Report of the Missionary Society for 1813 these extracts are selected:—

“The Directors next pass on to China, an empire so vast, so populous, and so idolatrous, that it cannot be mentioned by Christians without exciting sentiments of the deepest concern. On the shores of this immense country our excellent brother, Mr. Morrison, has persevered, for several years, in his solitary, but most interesting labours; in translating, into the language of more than 300,000,000 of the benighted

descendants of Adam, the Scriptures of truth. Mr. Morrison, whose acquaintance with the Chinese language has, perhaps, seldom been exceeded by any European, has completed his Grammar of the Chinese language, which he has presented to Lord Minto, Governor General of Bengal: he has printed his translation of the Gospel of Luke, a single copy of which he has sent to the Directors, whose gratitude to the British and Foreign Bible Society, for their second generous donation to Mr. Morrison, in aid of his Chinese version of the Scriptures, induced them immediately to present that copy to the Committee, that they might deposit in their Biblical library a book of so much interest, and to the production of which they had so liberally contributed.

“Mr. Morrison having frequently complained of being left to serve alone in this great work, and fearing that, in case of his death, it might be for a long time suspended, the Directors have sent forth Mr. Milne, by the way of the Cape, who, they hope, will prove an acceptable fellow-labourer. They have also, according to Mr. Morrison’s earnest recommendation, determined on commencing a mission to the populous island of Java, in which it is said there are thirty millions of inhabitants, including 200,000 Chinese, among whom the Scriptures may be freely circulated. It ought not to be forgotten, that the zeal of our worthy brother has also been manifested by promoting among the European residents at Canton a subscription towards the Auxiliary Bible Society at Calcutta, to the treasurer of which he has transmitted 285 dollars.”

The following extracts from his Journal were forwarded to the Directors of the Missionary Society

early in the year 1814. They embrace a period of about a year; commencing in Feb., 1813, and ending in Jan., 1814:—

“The Lord has graciously preserved me in health, and again affords me an opportunity of addressing you from this heathen land: blessed be his name! ‘None of them that trust in him shall be desolate.’

“My last journal closed, I believe, about the middle of Feb., 1813. Almost the last occurrence noticed is that of giving about one hundred volumes of St. Luke’s Gospel, the Tract, and Catechism in Chinese, to two Roman Catholic Christians. I have recently been informed that the books were shown to the Romish bishop, and other priests, at Macao, who ordered them to be burned, as heretical compositions. On a former occasion, these same persons told their people that it was a sin for a Christian to visit me. I mention this, not to slander them, but to show their spirit, which is not to me a matter of ridicule, but of deep regret. O how weak is fallen human nature!

“Feb. 28.—I arrived at Macao, and had the happiness to find my family comparatively well.

“March 2.—Received a letter from Mr. Marshman. He sent some of the circular letters which the Baptist brethren publish for their own edification. He requests more paper, pencils, &c.

“March 7.—The Lord’s day.—Taught to a poor person the Tract which I formerly composed in Chinese. Explained to him the doctrine of the unity of God, and the sin of idolatry. Discoursed to my domestics on the sin of inattention to the voice of Heaven, and of remissness in exercises of piety. In the evening I again conducted prayer with them.

“March 10.—Received a visit from —, Agent of the French Missions to China. He entered into a

conversation respecting the Romish and Protestant churches; defined the right of the church to decide in all matters of controversy, and required submission to her decisions in every Christian. He objects to dispensing the Bible by itself. However, he would rather give it to the people than leave them entirely without books.

“March 15. Lord’s day.—Present at worship only A-Fo, Low Hëen, A-Pan, and A-Yun. At the beginning of worship they were irreverent and laughed. I expressed my regret that their conduct should be so unworthy reflecting persons. Read Luke xx., and explained the parable of the Vineyard. Insisted chiefly on the goodness of God in sending prophets and eminent men, and finally our Lord Jesus. It is he who makes known fully the will of God; he made atonement for the sins of men. How great the crime of turning a deaf ear to his voice! From the same chapter, spoke of the sin of making long hypocritical prayers for a pretext, as the Scribes of old did.

“April 11.—Sung Sëen-säng informs me that his cousin, a youth of eighteen, reads the tract as an act of devotion. I never saw the youth. Sung Sëen-säng professed that he was going to Peking, and that he would afterwards keep up a correspondence with me; he professed to set off by the way of Fo-këen, and wrote to me as from Fo-këen. I afterwards found that he had not left Canton. It appears from the Peking Gazette, that in December 1811, in one of the northern provinces, nineteen persons professing the Roman Catholic religion had recanted in order to avoid punishment. They brought their books and delivered them up. Yen Sëen-säng gave me a sheet, containing the fasts of the Roman Church for the present year; viz. the eighteenth of the Emperor Kea-king, in which

it is stated that 'it is sinful not to keep Easter, Whitsunday, Christmas, and the Epiphany. The other days may be kept or not, as the converts please.' This is said to be a new regulation. I engaged a native Roman Catholic to live with me in the family, but found on enquiry that he had hitherto lived irregularly. He begged for seven dollars to put him into some way of obtaining a livelihood. I gave it to him, and with it wrote a letter in Chinese advising him to repent and reform his ways. There were present at worship on the Lord's day, only Low Hëen, A-Fo, A-Pan, A-Sam, and A-Chin. After service I called up A-Yen and exhorted him. A-Sam taught the boy A-Chung to read the tract. Kõ Sëen-sǎng has not yet come down from Canton.

"April 18.—Preached on Prayer (Luke xxii. 23). Six persons were present. Nine has been the largest number that I have had."

"On Friday evening I went to the Roman Catholic Cathedral. The preacher held over the pulpit a white sheet, with a figure painted on it purporting to be a representation of Jesus. The preacher called on the people to look at the part into which the spear was thrust, and held out his finger to point to it. In a corner was a figure as large as life, laid in a tomb, and exhibited as the body of Jesus. The people went forward, one after another, and kissed the feet of the figure.

"The French gentleman mentioned above sent me three books to peruse:—One by a Presbyterian American minister who at Rome, in 1783, was converted to the Romish faith. The second, the Papist Represented and Misrepresented. The third, the Poor Man's Catechism.

“ May 2.—Preached from Heb. ix. 27. After worship, as usual, heard the boys repeat what they had committed to memory of St. Luke’s Gospel, and the Catechism. I have lately fitted up a small room in a retired part of the house for worship and a school-room. It answers very well. O that the Lord may send down his blessing upon us, for Jesus Christ’s sake.

“ May 9.—Kǒ Sēen-sǎng was at worship, having returned. I was mistaken in saying above that I never had more than nine; there were this morning ten persons at worship. Endeavoured to show the happiness of believers, from these words: ‘fear not, little flock; it is your Father’s good pleasure to give you the kingdom.’ The boys repeated what they had committed to memory through the week. O Lord, bless what in these exercises is agreeable to thy holy will, and make me still more devoted to thee.

“ May 16.—For several days had a severe headache. Preached to the people as usual; heard and explained to the boys. The boys are taught to read and write Chinese every day. O that the Lord may open their hearts to receive the truth. Received a formal visit from the Chinese magistrate of the place. Have occasion to see him frequently. He is anxious to obtain promotion to a higher situation.”

“ May 23.—Kǒ Sēen-sǎng takes great pleasure in assisting to teach the boys. I am concerned that none seem to feel the power of truth in that degree which leads me to hope that they are savingly converted to God. O Lord, reveal thine almighty power, I humbly beseech thee. May the Holy Spirit effectually work on their hearts. Mrs. Morrison and I partook of the Lord’s Supper.



“May 28.—Kǒ Sēen-sǎng has appeared much interested to-day with the account of our Saviour’s sufferings, given by the apostle John.

“Received from the printer twenty copies of the Epistles. O Lord, send down thine Holy Spirit to enable me to preach thy truth; and open the hearts of the heathen to receive the glad tidings of the glorious gospel.

“June 6. Lord’s day.—Addressed the people from Philippians ii. Dwelt on the Humiliation of Christ. Kǒ Sēen-sǎng assisted as usual in teaching the boys. In the evening a person from Canton arrived to inform him that his wife was so ill as not likely to survive. He and his son, therefore, set off for Canton. He begged that I would pray to God for her. It might be, he said, that her time was not yet come. Life or death, said he, depends on the will of Heaven. There is an appointed time.”

“June 13.—Spoke to the people from Philippians iii. Dwelt on the excellency of the knowledge of Christ; and persuaded to a rejection of every other foundation of hope, but his merits. There has been a severe famine in Shang-tung, a province adjoining that of Peking. It is said that the people ate human flesh. The great Yellow River (Hwang-ho) has overflowed its banks, and deluged one of the provinces through which it passes. There has been an irruption of water from the earth, on the borders of Kwang-se, a province adjoining Canton on the west side. The Chinese, unable to account for it rationally, affirm that it is occasioned by the dragon, who is the supposed god of rain, moving its tail under-ground. It caused the rivers in the neighbourhood of Canton to overflow, and carried away many houses. The grain in several districts was destroyed, and many lives lost. His

Majesty has since been pleased to remit one-half of the taxes for the year on those districts which suffered.

“July 4.—My days and nights during the above period were filled up in translating the remaining part of the New Testament, and in the duties of the secular situation which I hold. The time thus employed affords no matter wherewith to enrich a journal. The labours and difficulties of the study would in detail be very uninteresting.

“July 4, Lord’s day.—About three o’clock, as Mrs. Morrison and I were about to sit down at the Lord’s table to commemorate his death and passion, a note arrived from Mr. Milne, saying that he had landed. We of course felt much agitated. The mingled emotions of joy and hope and fear which were felt, cannot easily be described. A companion in labour, whose arrival for seven [six] long years I had been wishing for, having now actually set his foot on shore in this land, remote from our native isle, made me very glad. My Mary, who had long wished and prayed for a pious companion to cheer our solitude, and join with us in the exercises of devotion, was overjoyed on the arrival of Mrs. Milne. But what would be their reception—whether they would be allowed to remain—or whether they would be driven away, were all equally uncertain, though not equally probable. That which was not wished for, was greatly to be feared.

“I went down immediately to the tavern, about ten minutes’ walk from our residence. On the way I lifted up my heart in prayer to God for his blessing and direction in all things. After we recognised each other, Mrs. Milne was sent home in a palanquin, and brother Milne and I called on the Minister (Dezem-bargador or Judge) and Governor, agreeably to the custom of the place. They both received us with

civility, and offered no objection to Mr. Milne at the moment.

“The next day I called on Mr. — to state that Mr. M. had arrived, and asked his permission to allow him to remain. He demurred some time, alleging that no person is allowed to come here—that the object of the English here had been fully stated as purely mercantile—that the Chinese would disallow a religious establishment, &c. He finally consented to do nothing actively. He would consider Mr. Milne as a Chinese student. The following prayer appears on my journal:—‘Thus far (blessed be the great Disposer of events) the door has been opened. O that the Lord’s servant may be spared in health, may soon acquire the language of the heathen, and be a faithful missionary of Jesus Christ.’

“On Mr. and Mrs. Milne’s arrival, their coming became the news of the day every where, both amongst the English and Portuguese. A general feeling of hostility manifested itself. I believe the church (Roman Catholic) wrote to the Governor; the senate met, and it was decreed in full council ‘that Mr. Milne should not remain.’

“July 9.—Early this morning a serjeant came from the Governor with a verbal order for me to go to his house. He had lately called on us, and was very civil, sat chatting for the space of an hour; this morning he was very cool. Being seated, he began:—‘Does the Padre at your house purpose to remain here?’ I replied, ‘Please your Excellency, for the present, if you please.’ ‘It is,’ said he, ‘absolutely impossible; he must leave in eight days.’ I entreated him, on one knee, not to persist in this order; to extend the term, &c. The Governor said that it was his orders not to allow people to remain; that the senate and the bishop

had required him to act, and he must do it. It was contrary to their religion to allow us to remain. 'I have,' said he, 'been appealed to against you, for publishing books in Chinese at Macao, but, from motives of friendship, I forbore addressing the Committee about you.' He finally said, that he would extend the eight days to eighteen. When I found that I could not prevail, I left him.

"I thought of presenting a petition to him. I also drew out a letter to the bishop, but it appeared to be in vain. The Governor's arguments are unanswerable:—'I am ordered by my own Court not to permit any Europeans here but those who are connected with Companies; the East India Company have requested our Court not to allow Englishmen here; the Senate has addressed me; the bishop has required me to send him away; Mr. Roberts says that he is not connected with the Company,' &c. What could we say?

"Mr. Roberts, who is now no more, said that he should, with great pleasure, allow Mr. Milne to remain as my assistant, had he the power. The manner in which the mission was conducted rendered it very easy. Even if questioned about it by the Chinese government, he would not be ashamed to say, 'here is a book (the Bible) which Mr. Morrison has had leisure to translate; we believe it contains much excellent truth, and hence are glad when any choose to accept of it, or purchase it to read.' But our hopes in Mr. Roberts's aid have proved in vain.

"I offered a written request to Mr. Roberts that he would allow me to nominate Mr. Milne as my assistant for a limited time,—say, till an answer from the Court, signifying whether or not they will undertake the Dictionary. If they do not, Mr. Milne will retire; by that time he will have acquired some of the

language. I again solicited that he would request the Portuguese that they would allow him to remain two seasons, till he should learn a little of the language. To none of those requests would he give a favourable answer. If Mr. Milne would promise to go away at the end of the season, he would request the Governor to allow him to remain in Macao. We hoped that some change would take place in our favour, and, therefore, did not like to give the promise. We therefore declined this offer, which gave some offence.

“July 7.—Mr. Milne must go up to Canton, to remain there till I go up. He will, during winter, have a little of my assistance. His last resource will be to go to Java or to Malacca. O that the Lord may direct to that which will most promote his glory, and the good of men.

“July 11. Lord’s day.—Explained Romans iii. Gave some instruction to a Malay girl from Mr. Roberts’s house. Mrs. Morrison also aided her in learning some texts of Scripture, and the English Catechism. Administered the ordinance of the Lord’s Supper to brother and sister Milne and Mrs. Morrison. O that the Lord’s blessing may accompany every ordinance.

“July 19.—Waited on the Governor and Minister with Mr. Milne, to take leave on his going to Canton. The Governor rather uncivil: no explanation could be effected. During the day the Governor sent a lieutenant to order the Padre in our house to go on board a ship lying in the roads. We called also on the Chief.

“July 20.—Mr. Milne set off in a Chinese fast-boat for Canton. There is no legal conveyance without writing to Canton for a boat, which would cost 500 dollars. The custom is, to write to the Chinese merchants engaged in foreign trade. They apply to their own government, who grant a permit for such foreign-

ers to trade. Mr. Milne goes by stealth to Whampoa, where he will go on board some ship lying there, and from thence to Canton

“July 21.—Had occasion to see —, when interpreting for a Mandarin who called. He thinks it impracticable for Mr. Milne to remain beyond the ships of this season. From what has dropped at several times, I perceive that it is thought my missionary duties ought to give way; that in fact my serving the Company, and being a missionary, are not compatible with each other. If this be pushed much further, a separation must take place. My stay here is not now to the mission an object. I have thought that the end would be better answered by my removing to Malacca or Java. O Lord, do thou direct! I have advised Mr. Milne to go down there, and prepare a settlement.

“July 25. Lord’s day.—Conducted worship with the domestics. Explained Romans v. Heard the Catechism. Mrs. Morrison taught Mr. R.’s little girl. Conducted worship with Mrs. Morrison and Mrs. Milne. Received a letter from Mr. Milne, by which it appeared that he arrived at Canton last Thursday in health. I did not think that the society of English in this place would have treated me so unkindly [as in the affair of Mr. Milne]. I never expected much; and the low expectations which I did form, have been disappointed.

“In the Peking Gazette there is an order from the Emperor, enjoining the priests of Fūh and Taou to erect extraordinary altars on the hills and by the sides of the rivers, in order to sacrifice, and supplicate rain from Heaven. Several of the princes are ordered to go and sacrifice.

“A priest of the sect Fūh has been apprehended at

Peking and committed to prison, for daring, in the height of his zeal, to paste up placards, calling on the Emperor to repair the ruined temples of the gods throughout the empire. The boldness and irregularity of the proceedings are blamed.

“ Aug. 1.—Attended in the morning at the funeral of a person belonging to the Dutch Factory. He had been educated a Roman Catholic, and was interred within the church. The custom of this place is to leave the face of the corpse exposed to view, and to fix in the hands of it, folded on the breast, a crucifix. Discoursed on Romans vi. Dwelt on that change from a service of sin, to the service of God, which is essential to happiness. Heard that Mr. Milne was a little unwell.

“ Aug. 15.—On the 7th, I left Macao with the Chief to go to Canton, to take leave of the Deputy Viceroy, on his going to Court. Arrived on the 10th at Canton. Found brother Milne well, and very busily employed in his studies, but in a very hot and uncomfortable room. Advised him to take a Factory, and find his own provisions. The expense is great, but the additional facility with which he can pursue his studies, and carry on his work, justify it. On Wednesday I was very ill with a headache to which I am subject. Thursday better, and set off for Macao. While in Canton, no person of the party once asked if Mr. Milne was well. My brother will, I trust, make all the progress that could possibly be expected. The weather is literally hot; notwithstanding, he applies very closely.

“ Aug. 22. Lord's day.—Discoursed on the carnal and spiritual mind. Feel discouraged from the want of success. O my God, look in mercy on me, I humbly beseech thee. Prepare a people for thyself.

During the week two persons fought. In a few days one of the parties died. The Mandarin, wishing to screen the offending party, affirmed that the other died of poison, which he took to involve his antagonist. The frequent occurrence of this species of revenge made the story probable.

“Sept. 30.—To-day arrived in Canton, and had the pleasure to find Mr. Milne in health, pursuing with ardour his studies to fit him to preach the gospel to the heathen. It is a great trial of patience to go to school again, and learn the first rudiments of a language. I left my family in Macao, committing them to the Lord’s care (may he bring me in peace and safety again to them); as I did my little flock, with tears, exhorting them to believe in the Lord Jesus Christ to the salvation of their souls. Four of my people accompanied me. A short time before I left Macao, I finished the Translation of the New Testament.

“In Canton, a few days ago, whilst a great crowd was collected to see a theatrical exhibition (which is a common occurrence in the streets of China), a large wall fell upon the spectators, and killed a great many persons. ‘Had it happened,’ said the narrator, a little time sooner, or a short time later, the place would have been clear, and few or none lost their lives. But it was the decree of Heaven, the number of their days was fixed. To illustrate and prove his assertion he added, ‘there was a poor boy who was in the habit of sitting there from five in the morning till night. He wished to leave but for a few minutes, and asked an acquaintance to watch his stall till he returned. While the lad was away, the wall fell, his acquaintance was killed, and the boy himself escaped. It was the appointment of Heaven.’



“Oct. 15.—A person to whom last season I gave copies of the Sacred Scriptures (those parts which I have in Chinese) applied to me to-day to favour him with a few more copies, which a friend of his desired to read.

“Mr. Milne went down to Macao a few days ago. On the evening of his arrival, Mrs. Milne was taken ill, and in a day or two was safely delivered of a daughter.

“I now purpose to apply almost exclusively to the Dictionary till it be finished. The labour which it requires is very great.

“My heart is, alas! cold, and my thoughts barren. Grant me thy aid, O my Father in heaven. ‘Take not thy Holy Spirit from me.’ Blessed Saviour, O let me not depart from thee in heart or in life.

“Oct. 17. Lord’s day.—Preached on justification by faith in Jesus, from Gal. ii. 16: ‘Knowing that a man is not justified,’ &c.

“Nov. 2.—Last Lord’s day brother Milne returned again to Canton. To-day received some books from England. I am at present rather depressed on account of the troubles occasioned by the government here. It is my heart’s wish to go away to a more comfortable residence, where freedom may be given to communicate fully and publicly ‘the good tidings.’ I have a strong impression on my mind that Java would be a better place than this for our mission. Direct us, O Lord, and help us to put our trust in thee.

“Nov. 7.—The Company was this season engaged in a long discussion with the Chinese government; trade was stopped for nearly two months by the Committee. The detail is irrelevant to the purpose of this journal.

“On the Lord’s day spoke from Col. ii. 1—3. Kō

Sëen-sång read the chapter with much seriousness. A-Sam, a lad, showed some levity and disposition to laugh. One or two persons had not been present frequently. The novelty of seeing a Fan-kwei—‘foreign devil’—sitting down to address them in their own language, perhaps in broken Chinese, on new and strange topics to them, appears at first very odd; and boys are disposed to levity, till they understand a little, they do not feel reverence. A missionary should not be surprised if a heathen laugh at first: it is only by long association that the terms of religion excite reverence in the mind as soon as uttered; this idea is exemplified every day in Canton. The Chinese think that ‘Jos-bizen, or business,’ is English; the terms excite no reverence in their minds; they laugh almost as soon as they utter the words: as the expression conveys little idea to the English, they laugh also whenever they talk of ‘Jos business.’ If the expression were put into good English or good Chinese, they would mutually feel more reverence. Every Englishman would not laugh when he heard the words, ‘Piety and the worship of God.’ Nor would the Chinese so generally laugh if they were addressed about Pae Shin che taou le, ‘the reasons of the worship of God.’ However, it is acknowledged that the depraved human heart, both in England and China, is often disposed to laugh at the most solemn truths, uttered in the most impressive language.

“Mr. Milne is engaged in preaching to a few Europeans. O that the Lord may in mercy look on us, and grant us to see the salvation of men. If people would attend, a large congregation of Europeans might be collected in Canton. Where there is more than one missionary, there is great propriety in preaching to the Europeans who come to these parts. I am glad

that my brother engages in this, though I have thought it right to devote myself exclusively to the heathen.

“During the last three months the public mind has, in China, been much agitated, in consequence of a rebellion in the north of the empire. It arose in Shan-tung, in consequence of the famine already mentioned. Encouraged by this, the Emperor’s brother, who wishes to mount the throne, stirred up a large body of conspirators, who attacked the palace, a day or two before the Emperor’s return from Ichol, in Tartary. They entered, and remained in possession of the palace two days and one night. They were afterwards driven out. Several districts in Shan-tung, Ho-nan, and Pe-che-le, fell into the hands of the rebels. Failing in their attempt on the palace, they have, however, gradually been weakened. Troops have been brought from every part of the country, and even from Tartary, against them. They have finally betaken themselves to a large range of hills, on the borders of Shan-se, which are said to be 100 miles in circumference. The Emperor has been severely afflicted in his mind, and has published several very interesting state papers. He takes blame to himself, as defective in virtue; he charges also the officers of the government with remissness, with a want of patriotism, and with corruption. He has put to death about twenty of his eunuchs; several of them had made attempts on his life by poison and other means. The people think that he has been peculiarly favoured of Heaven, in being preserved amidst so many machinations to destroy him. One of the rebels gave out that he was of the Tëen Choo religion, the epithet assumed by the Romish missionaries. He afterwards changed it to the Tëen-le religion. Tëen Choo denotes ‘Lord of Heaven;’ Tëen-le may be translated, ‘Celestial Rea-

son Illuminati.' In consequence of this, the Viceroy of Canton thinks it very likely that the rebellion was excited by the Romish missionaries. He has in consequence given orders to examine secretly what the Portuguese in Macao are doing. This I had from the Mandarin who was ordered to make the inquiry. His suspicions are, I believe, perfectly groundless. The Chinese who pretend to calculate events, anticipate some revolution about this time.

"Nov. 23.—Mr. Roberts, formerly Chief, died at Macao. He was much esteemed for sincerity, friendship, and benevolence. His death is deeply regretted.

"Dec. 12. Lord's day.—Had nine persons at the time of worship. Brother Milne sends his two domestics. Kō Sēen-sāng read the chapter. I have here three boys who learn the Catechism daily. Discoursed on the Christian warfare against the world, Satan, and the flesh. O that the blessing of the Lord may rest on my feeble endeavours!

"Nov. 31.—Was last evening distressed by a severe headache. I am this evening freed from it. I desire to be thankful to the Lord, who is graciously preserving me in life. I loathe myself in dust and in ashes, as an unprofitable servant.

"I bless the Lord that this year the New Testament has been completed in Chinese, and is now nearly all printed. O that it may be the means of great good. Lord, own it as thine own word; let it not return unto thee void.

"I bless the Lord for his goodness to my family. O spare me to them for many years. O that they may serve thee on earth, and from hence be removed to heaven!

"I bless God that an assistant to the work has come

out; a man, I trust, fitted by the grace of God in a good degree. May the Lord spare him, and bless him, for his name's sake. May the heathen have reason to bless God on his behalf.

“Many have been called away during the past year. I am yet spared; a monument of the mercy of God. Lord, continue to be gracious to me.

“I mourn that I have not yet seen the heathen turned from the error of their ways effectually. I fear that I have been deficient in declaring the whole counsel of God. Lord, forgive, and help me to preach faithfully the gospel of Jesus. Amen and amen.

“Jan. 1.—“O that this year I may have the happiness to see poor sinners turned from the error of their ways. My God! my God! make bare thy holy arm, and exert thine almighty power to save.

“On the 2nd, I was informed that my name was much talked of at the Viceroy's office; some blamed; some commended. They did not generally like the knowledge of their language, customs, &c., which they supposed I was acquiring. The Hong Merchants, this season, stated my name fully to the government, and said that all official papers from the English were written by me. The government affirmed, in several papers which they issued, in very harsh terms, that they were of disaffected, bad motives; who aided in the composition of those documents. The Viceroy ordered them to be apprehended. I was obliged to send home out of the way Kō Sēen-sāng and his son.

“Brother Milne and I some time ago determined on his making a missionary tour to Java, Malacca, and Penang; to distribute the New Testament amongst the Chinese settlers in those places, and to endeavour to obtain a residence for the whole or a part of this mission. These are the two leading objects of his

journey. He will also endeavour to ascertain the facility of printing at Java. In consequence of this determination, we ordered 2000 copies of the New Testament to be printed; 10,000 Tracts; and 5000 copies of the Catechism, which indeed may be considered as a Tract, containing an outline of the religion of Jesus. The expense of these will be considerable. The expense of his journey will be considerable also. But the object is important; and, in truth, the journey is unavoidable. We seem necessitated to act thus. Who can tell but the Lord's will is that we should first preach to the Chinese, under the protection of the British government, and that some of them shall become missionaries to their native country, to Cochin-China, and Japan? We would not be discouraged, though we be forbidden to preach in that place which we at first chose out.

“Jan. 10.—We are now endeavouring to obtain a passage. The printing of the New Testament is daily going on. We are often concerned lest a disclosure should prevent the accomplishment of our object, and involve the persons employed by us. Mr. Roberts before his death offered a letter to Mr. Raffles, in behalf of Mr. Milne. (Mr. R. is Governor of Java.)

“At night.—Thus, dear fathers and brethren, I have hastily given you an outline of the proceedings of the past year. I would that there were more to encourage your hearts, and the hearts of God's people in our native land. Great things have not been done. But still, let us be thankful. Despise not ‘the day of small things.’ The handful of seed scattered ‘on the tops of the mountains’ shall one day ‘shake’ with fruit ‘like Lebanon.’ A glorious harvest shall one day be reaped in China. ‘The whole earth shall be filled with the knowledge of the Lord;’ the mouth of the Lord hath spoken it. Enough! Proof sufficient!

Come, Lord Jesus! Come quickly! Amen and amen!

“Jan. 11.—Kõ Sëen-sång and his son are obliged to flee from my house, and think it prudent to retire from their own. They are informed by a person on whom they depend, that the police-officers are endeavouring to apprehend them. The police-officers suppose, that during the three years they have been with me, Kõ Sëen-sång and his son have accumulated 30,000 or 40,000 dollars. This foolish report is enough to make the officers very alert. They are glad of any pretext to extort money from the people. This state of things is very unpleasant. Kõ Sëen-sång says that he is very sorry to leave me, and the duties in which he has daily engaged. He has been thinking what he shall do to remunerate me; and he has determined to endeavour to promulgate the doctrines which I have taught him, as the best thing that he could do to recompense me.”

As has already been noticed, Mr. Milne being ordered away from the settlement of Macao by the Portuguese Governor, went to Canton, where he was soon joined by Mr. Morrison, who rendered him essential assistance in the acquisition of the Chinese language for nearly four months, during which time they consulted on the best means of carrying on the objects of the mission. The plans proposed by Mr. Morrison are briefly adverted to in the preceding journal, and the following letter addressed to Mr. Milne will show how deeply his mind was impressed with the importance of settling the mission on a solid basis:—

“MY DEAR BROTHER,

“July 15, 1815.

“The object which has been pointed out to us by the churches of our beloved and highly privileged

country, is the conversion of the Chinese, and of all who speak their language, to the faith of Christ. Those people are spread over so great an extent of territory in these parts, that we shall not err much when we take all beyond the Ganges for our field of labour.

“To the attainment of our object, under the blessing of God, a free and unshackled residence in the heart of China would be most desirable, but that is at present impracticable.

“Next to that, a residence in the suburbs of Canton or at Macao may seem desirable. Were we at liberty to exercise our missionary functions, it would be so; but, confined to a room, and debarred from free intercourse with the natives, it is not so desirable for the seat of the mission, as may at first sight appear. I hope our mission will be perpetual, that the foundation, which in the name of Jesus Christ we lay, will be built upon by generations yet unborn, till a glorious spiritual temple shall be completed, and dedicated to the honour of Jehovah Jesus.

“As a residence is denied to us here, it is ours, my brother, to fix the Jerusalem of our Extra-Ganges mission elsewhere. We want a head-quarters at which to meet and consult, from which to commission persons to go forth on every hand,—a home to which to retire in case of sickness or declining years.

“We want, if it be in the course of Divine Providence attainable, a school for the instruction of Native and European youth; for the reception and initiation of young missionaries from Europe. It is yours, my brother, to seek for, and found this important station, a point at which our energies shall concentrate, from which they shall again diverge. There we shall have our Chinese College, and our Extra-Ganges mission



press. From hence our missionaries shall go ‘round about’ to every country, and fully preach the gospel of Christ.

“ Providence has not at present opened here at Macao, or Canton, the door of entrance. Perhaps at Malacca or at Java, an open door will be found. I strongly dissuade from embarrassing connexions in secular matters for the sake of mere residence. If we be brought under some kind of obligation to hold our peace respecting Jesus and his salvation, we might as well stay at home. I have stated to you once and again, that I pant so much for liberty to declare freely the unsearchable riches of Christ, and to teach fully the doctrines of the Christian religion, that I have often felt a wish to quit my present station, and seek one less restricted.

“ The result of this is, that there is not, my brother, much to regret in leaving this place for one, where more liberty can be enjoyed. O that God our Saviour may guide us in all our ways.

“ ROBERT MORRISON.”

As Mr. Milne could not continue much longer in Canton without attracting the notice of the provincial government, it was therefore deemed expedient that he should go through the chief Chinese settlements in the Malay Archipelago, in order to effect the following objects:—First, To circulate the New Testament and Religious Tracts. Secondly, To seek a quiet and peaceful retreat, where the chief seat of the Chinese mission should be fixed; and where these important labours, which could not be carried on to great extent under a persecuting government, might be pursued without interruption. Thirdly, To make such memoranda of the Chinese population, &c., as

might in future assist to direct the operations of the mission with regard to the most efficient means for spreading the gospel throughout the Archipelago. Fourthly, To enquire what facilities existed in Java and Penang for printing a volume of Dialogues in Chinese and English, compiled by Mr. Morrison, with the view to assist his junior brethren in the acquisition of the Chinese language. Mr. Milne observes that "to be so early deprived of the tuition of Mr. Morrison, to whose personal kindness and pious counsels he was no less indebted, than to his attainments in Chinese literature, was very painful to him. It was, however, a great ease to his mind to leave his family under the kind care of Mr. and Mrs. Morrison."

Mr. Milne also remarks "that the advices and judicious counsels of his faithful friend proved exceedingly useful; and were often adverted to, during his absence in the Islands."

At Java, Mr. Milne received every facility for the prosecution of his enterprise from its liberal-minded Governor, the late Sir T. Stamford Raffles, and, on his return to China, Mr. Milne stopped at Malacca, the spot destined to become the scene of his future labours.

He was there received by Col. Farquhar, the Resident, with the greatest kindness; indeed, that gentleman invariably showed himself a warm friend to every effort that had for its object the promotion of the moral and religious interests of the settlement during his residence in it. In September 1814, Mr. Milne again reached China in safety, having in a great measure accomplished the objects of his journey.

During the absence of Mr. Milne on the mission just mentioned, Mr. Morrison published a small pamphlet, in which he traced a concise and general out-

line of the Old Testament. Confining himself to the historical detail, he sketched the creation, the deluge, the arrival of the children of Israel in Egypt, their departure thence, the revelation of the law, and the other principal events that occurred previous to the nativity of our Saviour. In the same month, a small collection of hymns, to be used in divine worship, was also published. The principal portion of this second work was translated by Mr. Morrison from the Scotch version of the Psalms, and from the most approved hymns usually adopted in Great Britain. In the versification of these hymns Mr. Morrison was more or less assisted by a native and his son.

As a considerable portion of the edition of the New Testament had been circulated in the islands of the Archipelago, and on the borders of China, it was deemed requisite to publish another without delay. The former had been printed in a large octavo form; but the expenses incidental to such a production inclined Mr. Morrison to adopt the duodecimo size. The idea of retaining two sets of blocks, in case one should be lost or rendered imperfect, was also not to be overlooked. Indeed, Mr. Morrison had frequently contemplated a removal from Canton to Penang or Malacca, in either of which places he would have been more at his ease, and thus materially benefitted in the prosecution of his work. In this case he proposed to leave one set of blocks with a bookseller at Canton, and could thus have laid the foundation for the eventually more extensive propagation of the Divine Word.

In addition to these motives for printing a duodecimo edition, the facility of promulgating a portable volume in the provinces was also a subject for consideration. If not exactly a pocket-size, the smaller edition was, at all events, preferable on the ground of

convenience. It was therefore determined to adopt the latter form; and a printer was accordingly engaged to cut the blocks, for the sum of 500 Spanish dollars, and to strike off each copy for half a dollar as respective remuneration. These were not, however, the only expenses incidental to the work; for the arbitrary character of the Chinese government, and the avaricious nature of the people, placed strangers completely in their power.

Such were the salutary measures adopted by the mission to ensure the promulgation of the Christian religion; and although its progress was strenuously opposed in a variety of indirect ways, through the despotism and wilfulness of the Chinese government, an individual came forward to renounce idolatry, named Tsae A-Ko, whose confession of faith is recorded in Mr. Morrison's journal for 1814.

To continue the thread of these memoirs with precision, an important event must not be here overlooked. From the moment of his arrival in 'China, Mr. Morrison had devoted himself with considerable assiduity to his Dictionary of the Chinese language. As a mere manuscript, the Dictionary could not have been made extensively available; and the expenses attending transcription obliged him to renounce so discouraging an idea. The Dictionary composed by the Romish missionaries was not above one-sixth of the size planned by Mr. Morrison, and had cost 200 Spanish dollars to transcribe. Mr. Morrison had moreover gone to considerable expense in the acquirement of the publications essentially necessary to his purpose; and the expenditure likely to be incurred by the printing of the Dictionary was more than an individual, or a religious society without ample means could encompass. The Honourable East India Com-

pany at length undertook the work, and determined to conduct the enterprise with the liberality for which that influential body is so eminently distinguished.

An individual capable of superintending the mechanical portion of the task was accordingly sought after; and Mr. P. P. Thoms was shortly sent out to China with presses, types, and the other necessary materials. Alluding to this decision of the East India Company, Mr. Morrison observes, in writing to a friend:—

“I am about to enter on the Chinese Dictionary, which has been frequently mentioned. The Honourable the Court of Directors have liberally undertaken the expense of printing it, and have sent out a press on purpose for it. I pray that Divine Providence may spare my life to finish it.”

It appears that during the stay of Mr. Thoms in China, he was frequently enabled to render important services to the mission in matters relative to the printing of the various Tracts, &c., published by the Members of the Protestant Mission in China.

Towards the close of 1814, the sum of 1000 Spanish dollars was bequeathed to Mr. Morrison by W. Parry, Esq., one of the Honourable East India Company's Factory at Canton. It was left for the purpose of promulgating the Christian religion: a portion of the money was therefore devoted to the publication of the duodecimo edition of the Chinese translation of the New Testament.

This year Mr. Morrison translated the Book of Genesis, which was revised and printed in the beginning of 1815. It now being deemed advisable for Mr. Milne to leave China, and having previously determined, with Mr. Morrison's concurrence, to endeavour to establish a branch of the mission at Malacca, in

preference to either Java or Penang, he embarked with Mrs. Milne on the 17th of April, and in about a month safely reached Malacca. Mr. Milne remarks on this occasion, "to part with their friends, under whose roof they had experienced, from their first arrival in China, a continued display of Christian attention of no ordinary kind, was very painful, but the call of duty was imperative."

The following were the reasons which induced Mr. Morrison to fix on Malacca as a suitable place for a missionary establishment:—It was near China itself, and commanded ready intercourse with all parts of the Archipelago where Chinese have settled; it lay direct between Cochin-China, Siam, and Penang, and possessed a ready intercourse with India and Canton, ships to both places frequently touching there. The climate was considered healthy, which would render it a desirable resort for those who would have to leave other stations on account of ill-health. It being a quiet place, and the existing authorities favourably disposed, he contemplated its becoming a central station for missionaries of different countries; and ultimately becoming the seat of a seminary, where the Chinese, Malay, and other Ultra-Ganges languages should be cultivated. Nor were the temporal concerns of the missionaries overlooked in Mr. Morrison's anxiety to promote the moral improvement of the people among whom they were to labour; his benevolent plans included a retreat for the aged, the widows and orphans of missionaries, and an establishment for the education of the children of the members of the mission; being very desirous that the children of missionaries should remain abroad, and, if qualified, carry on the labours of their predecessors.

Mr. Milne's destination being settled, it only re-

mained for him and Mr. Morrison to embody their views in the form of certain resolutions, which were to be submitted to the Directors of the London Missionary Society. The substance of these resolutions appeared in the Retrospect, as they are here presented to the reader:—

“I. That the present state of China is such as renders printing, and several other labours connected with our mission, very difficult; and even personal residence uncertain. It is desirable, therefore, to try to obtain a station under some European Protestant government, near to China, where the chief seat of our Chinese mission may be fixed, with more rational prospects of perpetuity and utility; and where preparations may be made for entering China with more effect, as soon as it shall please God to open a door for us. Malacca we consider as a place adapted for this purpose; and it is accordingly resolved, that Mr. Milne proceed to that place with a view to commence the mission.

“II. That on Mr. M.'s arrival at Malacca, an attempt be made to obtain, by grant or by purchase, a spot of ground, which shall be the property of the Mission; and on which such buildings as are requisite for our purposes shall be erected.

“III. That the establishment of a Chinese Free School be attempted as early as possible, in hope that it may prepare the way for a Seminary, in which pious natives shall finally be instructed with a view to the Christian ministry in China, and in the adjacent countries.

“IV. That a small Chinese work, in the form of a Magazine, be published at Malacca monthly, or as often as it can with propriety be done; in order to combine the diffusion of general knowledge with that of Christianity.

“V. That the station shall be regulated chiefly with a view to the Chinese, but not exclusively so. As soon as instruments and means are obtained, missions in the Malay and other adjacent countries may be connected therewith. This is the more important, as it is highly probable the Missionary Society will shortly send out missionaries to the Malays, &c.

“VI. That the station, being intended for the combination of various objects, relative to Chinese, Malay, and other missions on this side of India, it shall assume some general denomination fit to include all, which shall be afterwards fixed upon. ‘The Ultra-Ganges Missions’ has since been chosen, not with any wish to insinuate that there are no other missions on this side of India, but as a fixed term, under which those sent out to these parts by the Missionary Society could be included. It is to be viewed rather as pointing to the scene of our labours, than intimating that we consider ourselves as sole possessors of the field.

“VII. That printing in Chinese, Malay, and English, be attempted as soon as proper persons and means can be obtained; and that the remaining parts of the Chinese version of the Sacred Scriptures, other Christian publications in Chinese and Malay, and such English books as may tend to illustrate the native languages, customs, and opinions, or otherwise to facilitate the progress of the missions, be printed.

“VIII. That a small periodical publication in the English language, with a view of promoting union and co-operation among the Missionary Society’s missions in different parts of India, and of promoting the love and practice of Christian virtue generally, is very desirable; and that it be attempted at Malacca with all convenient speed; and our fellow-labourers in the gospel invited to assist us therein.



“IX. That there be stated and occasional religious services conducted in the Chinese language, for the instruction of the heathen; and a place of Christian worship built, or procured, as soon as the circumstances of the mission may admit.

“X. That, as Mr. Morrison’s engagements with his Chinese Dictionary, &c., do not now admit of his undivided attention to translation, the second member of the mission shall engage in translating some parts of the Old Testament—thus uniting their labours till the whole version be completed.

“These particulars contain the substance of the resolutions which were then formed; and (as will appear afterwards) the several objects which they point out, were, by the help of a gracious Providence, some of them obtained, and most of them begun within three years after the commencement of the mission at Malacca. It is to be understood, that these resolutions were formed with all due deference to the Directors of the Missionary Society, who had the power to confirm or annul any or all of them. They were drawn up as a sort of guide to the members of the Chinese Mission, to enable them to manage to the best advantage that discretionary power which the Directors had reposed in them. These objects were to be constantly kept in eye, and all the proceedings of the mission at Malacca managed with a view to their final accomplishment. It is, no doubt, important to have fixed and defined objects in view. Where this is not the case, the mind hesitates; and the time which should be employed in vigorous action, is too often spent in reasoning between various objects which appear of nearly equal importance.”

Such letters as the following could not fail to excite

a beneficial influence on the mind of the founder of the Protestant mission in China, amidst the many discouragements which he had to encounter in the prosecution of his great object:—

TO THE REV. R. MORRISON.

“ London, Jan. 8, 1813.

“ DEARLY BELOVED IN CHRIST,

“ The lively interest which we do and ever shall feel in whatever relates to your happiness, which we desire to promote by embracing every opportunity of communicating with you, induces us to entrust this letter to Mr. Fenn, a son of one of our Directors, whom we beg hereby to introduce to your attention; though we have already addressed you by the direct fleet, and again by Mr. Milne, your intended colleague, whom we have introduced to your affectionate regard, trusting that, if he should be permitted to reside with or near you, he will share in the benefits of your acquisition of the Chinese language; and that your brotherly intercourse will prove mutually profitable and consolatory, in particular to the best feelings of your heart, in your remote retreat from the Christian world, and the reviving ordinances of religion. But as Mr. and Mrs. Milne may be detained for a time at the Cape for a ship, we would by this acknowledge the receipt of your translation of the Gospel by Luke, in addition to the Acts of the Apostles, and a Chinese Tract, the sight of which has greatly delighted us all, and excited thanksgiving and prayer on your behalf from thousands throughout the British empire; the benefit of which we hope and pray you will richly enjoy in the opposite hemisphere, in the prolongation of your valuable life, and in the enjoyment of such a measure of corporeal and mental vigour, as shall enable you to proceed with the New Testament, and

afterwards with the Old, until the whole revealed will of God shall be translated and printed, by your instrumentality, in China, in the language of that most populous empire. Arduous as this vast undertaking may be, great will be your honour and glorious your reward, when millions yet unborn will have to bless God for our mission to China, and will reap the fruit of your labours, not only in this world, but by sharing with you in the endless felicities of the world to come. Instead of three, we wish you had sent us three dozen copies of the Gospel by Luke, to present to the public libraries, and among our friends in Scotland, as well as England, many of whom were delighted with only the sight and present of a single leaf. It is in contemplation to cut some blocks for an impression of the Tract, for distribution among the Chinese sailors in this city. A second sum of £500 was voted by the British and Foreign Bible Society towards your printing the Scriptures in China; and a hope is indulged that, as fast as you can translate and print the remaining parts of the Sacred Volume, they will continue their munificent patronage in the prosecution of this great work.

“We have also to acknowledge the receipt of a translated copy of the Chinese edict against the printing and circulating the Christian Scriptures in Chinese; and while we feel for the infatuated individuals who thus set themselves so directly against the Lord of the heavens, we are happy to perceive that you are not at all discouraged in proceeding in the work of Jehovah, trusting in his omnipotent arm to sustain and preserve you. It is a remarkably pleasing coincidence that, at this juncture, so many thousand native Chinese have fallen under British dominion by our recent conquest of Java, among whom all the

copies of the Scriptures, which you may be enabled to print for years to come, may be safely circulated ; and this, we presume, is also the case with the Chinese who may be resident at Penang and other places. Assured as we are, not only by the infallible declarations of Sacred Writ, but by the whole of ecclesiastical history, as well as by an observation of what is now passing on the theatre of Europe, and the southern continent of America, that, by the present convulsions, whatever hinders the progress of divine truth must be removed out of the way, we may safely refer to the overruling wisdom of the great Head of the church ; an edict sets itself so presumptuously against Him who is King over the whole earth, and who can as easily now, as formerly, raise up a Genghis Khan or a Tamerlane in the East, as he has raised up a most extraordinary person as a scourge to the nations of the West, by whom many obstacles have been removed out of the way of the propagation of the gospel among the nations of Europe. In the midst of his present most disastrous retreat from the ashes of Moscow, we have received intelligence of applications to have three Protestant ministers sent to Rome, Naples, and Milan.

“ It is worthy of our observing to you, also, that in Berlin, from whence the late Frederick, called by some the Great, corresponded with the Hierophants of Infidelity in France, as Voltaire, D’Alembert, and others, and exulted in their premature triumph over Christianity ; yet, in that very city, a Bible Society has been formed, at the head of which is his successor, the present Frederick. When we call to mind, also, what was written, within a few years, on the subject of East India missions, what a phenomenon was the formation of a Bible Society at Calcutta, the metro-

polis of British India. And who can tell, dear brother, how near the period may be when a Bible Society shall be formed at Canton, or even at Peking, under even Imperial patronage? It has long been the age of wonders on this side of the globe, and it has certainly commenced at Calcutta. We shall continue to pray that the rays of divine truth may be soon darted by the Sun of Righteousness into all the recesses of the Chinese empire, however impervious this edict may, for the present, render it. Farewell, dear brother. May the Lord bless you and keep you and your beloved partner, and lift up the light of his countenance upon you, and give you peace, is the prayer of your affectionate friends,

“JOSEPH HARDCASTLE,

“GEORGE BURDER,

“SAMUEL WALTER TRACY.”

In their Report for 1814, the Directors notice the progress of Mr. Morrison's labours during the preceding year:—

“From Mr. Morrison, our indefatigable missionary at the most important station upon earth, the Directors have received letters which inform us that he has finished the great work of translating the whole of the New Testament into the Chinese language; the concluding parts were in the hands of the printer when he last wrote, and he hoped to be able to send some copies by the next ships. Copies of most of the Apostolic Epistles have already been received, and the rest are shortly expected. The Directors are filled with gratitude to God, who has enabled Mr. Morrison to accomplish so distinguished a service for the cause of Christ. These Scriptures he has hitherto been per-

mitted to distribute, notwithstanding the edict which prohibited such a measure; they have already found their way into distant parts of the empire. Mr. Morrison has also printed and dispersed a Catechism containing the fundamental principles of Christianity, and a Tract, also, on its chief doctrines.

“Mr. Morrison is not permitted to preach publicly, or to go into the interior of the country; but he expounds the Scriptures to his domestics, and a few others, and prays with them. Some individuals appear to have profited by the word, to forsake their idols, and desire to be baptized as Christians. One of them has sent letters to the Treasurer and Secretary of this Society, highly commending the conduct of Mr. Morrison, and desiring from us a full account of the Christian faith.

“It gives us great pleasure to report that the Chinese Dictionary, written by Mr. Morrison, is so highly esteemed, that the East India Company have sent out a suitable person to print it, at their expense, in three volumes folio. Our sincere desire and prayer is, that he may long be spared to persevere in his useful services, and that thousands yet unborn may have to bless his memory as the instrument of conveying to them, from Britain, the waters of life.

“A letter has just been received from Mr. Milne, who arrived at Macao, July 1813, with Mrs. M., and who was gladly received by Mr. Morrison, rejoicing in the hope of labouring together in the work of the Lord. But, by the instigation of the Roman Catholic clergy, the Portuguese government ordered him to quit the island in ten days. To this severe measure Mr. Milne was obliged to submit, and he removed to Canton, where, under suitable teachers, he applied himself assiduously to the study of the Chinese lan-

guage. As European females are not permitted to reside at Canton, he was necessarily separated from Mrs. M., who continued with Mr. and Mrs. Morrison at Macao. Mr. Morrison has since joined Mr. Milne for the season, which continues five months, during which period he will enjoy the valuable assistance of his experienced colleague: but when that season shall expire, the brethren will be at a loss to determine what method to pursue; if permission could not be obtained to reside at Macao, Mr. Milne, at least, would remove to Java or to Malacca, and probably Mr. Morrison with him. The society cannot sufficiently lament the wretched bigotry which should render this removal unavoidable."

In the beginning of 1814, Mr. Morrison wrote the following letter to Lord Teignmouth, the President of the British and Foreign Bible Society, forwarding, at the same time, a copy of the New Testament in Chinese, with an acknowledgment of a second grant of £500, by that noble institution, towards defraying the expenses of printing and circulating the Sacred Scriptures in China:—

"Macao, Jan. 28, 1814.

"To the President, Vice-Presidents, Committee, and Members of the British and Foreign Bible Society.

"MY LORDS AND GENTLEMEN,

"Allow me this day, as if present from the land of China in the midst of your animating assembly, to lay before you a translation of the New Testament into Chinese, made and published at Canton.

"I present it in token of esteem, and as a mark of gratitude, for the benevolent patronage which you have liberally afforded to the object of my labours.

May your institution continue till every human creature shall possess, in his own language, **THE BIBLE**. I am, my Lords and Gentlemen, with the greatest possible respect, your most obedient humble servant,

“**ROBERT MORRISON.**”

For the information of the society, Mr. Morrison wrote more in detail to the Assistant Secretary, Joseph Tarn, Esq. Some extracts from the letter are here inserted:—

“Canton, Jan. 11, 1814.

“Your’s of Sept. 14, 1812, and Jan. 1. 1813, came to hand. The second grant of the British and Foreign Bible Society of £500, to aid in translating, printing, and circulating the Holy Scriptures in China, was received with due feelings of respect and esteem for that benevolent institution.

“I beg to inform the society, that the translation of the New Testament, carrying on at this place, into the Chinese language, has been completed, and I hourly expect the last sheet from the press.

“The arrival of my colleague, the Rev. W. Milne, has suggested a practicable and sure mode of circulation, which I did not previously possess. He is about to proceed to Java, Malacca, and Penang, for the purpose of circulating, amongst the Chinese settlers in those places, the New Testament in Chinese. Without a person deeply interested in the work, the distribution of them would go on but slowly; the number of Chinese in those places is said to be two or three hundred thousand.

“We wish, moreover, to establish a Chinese press in one of those places, for the purpose of printing the Holy Scriptures free from that continual apprehension of interruption under which we labour here, as long



as the Chinese government is incapable of perceiving the innocence and benevolence of our work.

“Two thousand copies of the New Testament are now passing through the press, which will cost about 3818 Spanish dollars (of which I herewith send you an account), exclusive of the expense of distribution.

“Allow me to notice, that I give this translation to the world not as a perfect translation. That some sentences are obscure, that some might be better rendered, I suppose to be matter of course in every translation made by a foreigner; and, in particular, in a translation of the Sacred Scriptures, where paraphrase is not to be admitted. All who know me, will believe the honesty of my intentions, and I have done my best. It only remains that I commit it, by prayer, to the divine blessing.

“The Gospel, the closing Epistles, and the Book of Revelation, are entirely my own translating. The middle part of the volume is founded on the work of some unknown individual, whose pious labours were deposited in the British Museum. I took the liberty of altering and supplying what appeared to me to be requisite; and I feel great pleasure in recording the benefit which I first derived from the labours of my unknown predecessor.

“The Chinese are a docile, reasonable people. They receive advice, instruction, and books, generally, with apparent thankfulness; scarcely ever with rudeness.”

On the 17th of April this year, John Robert Morrison was born; he was baptized on the 1st of May.

The ensuing letter, addressed to Mr. Elphinstone, the President of the Select Committee in China, shows

with what disinterested zeal Mr. Morrison endeavoured to discharge the duties of his official situation, at a time when it was contemplated by the Court of Directors to dismiss him from their service. This intention arose from a mistaken apprehension that the circulation of the Christian books by Mr. Morrison brought him under the notice of the imperial government:—

TO T. J. ELPHINSTONE, ESQ., &c. &c.

“SIR,

“Canton, China, March 15, 1814.

“In obedience to your commands, I beg to lay before you my sentiments as to the most probable mode of securing, to the Honourable Company’s Factory in China, a succession of persons fully capable to speak and write the Chinese language.

“As it is not thought proper by the Honourable the Court of Directors to make it an indispensable duty, for their servants in China to acquire the language of the country, I apprehend that a mere recommendation of the Court, or of the Select Committee, will fail to supply a succession of persons sufficiently acquainted with the language to answer any useful purpose to the Company. For, though some knowledge of the language may be acquired without much labour, to speak it with fluency, and write it with tolerable ease, require a very considerable sacrifice of time, and unremitting application.

“The first difficulty, I conceive, arises from the nature of the language itself. The next is, the want of good masters capable of communicating their ideas in a language already known to the student; and a third difficulty arises from the jealousy of the Chinese character. The local government, as you well know, absolutely forbids its own subjects to teach the lan-

guage to foreigners ; and the people, partly from fear, and partly from their own prejudices, are rarely communicative. Under these circumstances, to learn the language fully, except where strong motives are supplied, either by curiosity, interest, or piety, will always be an irksome task.

“ It has lately occurred to me that, probably, the most effectual plan to secure a succession of persons in the service, qualified, as has been mentioned, would be to make the place of Chinese student a separate department. Let two persons be admitted to it, and exempted from other duties ; thus every reasonable excuse for not acquiring the language would be removed, and the honour of the persons be thereby engaged to make due progress. The senior of these two should act as assistant to the principal translator, and thus be initiated into the usual forms of epistolary writing, and of addresses to the government : as well as to supply the place of the translator in case of sickness, or absence.

“ Teachers of the language cannot attend but at the hazard of their own personal safety ; and it often occurs that they dare not go out and in at the Company’s Factory, without a moral certainty of being apprehended by the officers of police. Every reasonable accommodation to lodge them within the students’ apartment should therefore be afforded : and also a reasonable pecuniary consideration made for the risk they run. Without this, I imagine, good teachers cannot be obtained.

“ A competent tutor, in a Chinese gentleman’s house, is said to receive from two to four hundred dollars annually, exclusive of his food and lodging. Three hundred dollars, allowed by the Company, would, probably, be a fair average for such persons as

generally offer; but not sufficient to induce a very well educated or clever native to enter the service of foreigners.

“It is not meant by this plan to throw any discouragement in the way of persons generally learning; but, merely to secure, by every possible means, that the language be acquired, to a considerable degree of perfection, by some persons in the Factory.

“These considerations, Sir, dictated by a sincere wish to promote the Honourable Company’s interests, I submit with much deference, and am, very respectfully, your’s,

“R. MORRISON.”

The following letter, addressed to Thomas Wilson, Esq., is inserted, as it contains some interesting facts:—

“MY DEAR SIR,

“Canton, China, Feb. 12, 1814.

“I had the pleasure to receive your letter, by Mr. Milne, on the 4th of July, 1813. The happiness of your family, and the success of Hoxton, were circumstances that gave me the highest pleasure. May your family, and the object of your constant attention, Hoxton, continue to prosper.

“I have desired the Directors of the Missionary Society to present to Hoxton a translation of the New Testament into Chinese, which I have sent home this season. I wish the Heads of the institution and the Students to accept of it as a mark of esteem and regard from one who derived many advantages from Hoxton. I perceive from the Reports, which you were so good as to send me, that you yet own me as one of your sons. May the Seminary continue till the whole world be evangelized. If you sent, now and then, a few persons to the heathen, I doubt not but the Lord would bless you more and more. You

once advised me to stay at home and become a Director instead of a Missionary; I am far from being sorry that I did not take your advice. My success has, indeed, been small; yet I trust that the Lord will own and bless to very many, my translation of the New Testament, and the two tracts which I have published. I wish to preach the gospel of Jesus. O that he may, in his good time, open a great and effectual door. On the other hand, few have been able to excel, both from the press, and from the pulpit. The powers of human nature are very limited, even with those who are most richly gifted; it takes a long time to be able to speak and write Chinese with fluency in one dialect, but much more so in different dialects; however, when a work is to be effected, the weakest means shall be made powerful as an angel of God.

“My colleague and devoted fellow-labourer, Mr. Milne, left Canton on the 12th. He is gone on a missionary tour to Java, Malacca, and Penang. He takes 1500 copies of the New Testament for distribution amongst the Chinese settlers in those places. Also 10,000 or 13,000 Tracts are taken by him. His journey is very expensive. Mrs. Milne remains with Mrs. Morrison at Macao. Their little daughter does not thrive very well.

“Mrs. Morrison unites in Christian regards to Mrs. Wilson and the family. Our little Rebecca, now about a year and a half old, enjoys, through the Lord’s goodness, remarkably good health, and affords already amusing society to her mother, during my five or six months’ absence at Canton.

“My venerable assistant, Kō Sēen-sāng, whose mind is much influenced by divine truth, is obliged to leave, not only my abode, but his own house, on account of

an intention on the part of the government to apprehend him.

“There has been a very serious rebellion in this country, and which is not yet suppressed. It is confined to the northern provinces. The throne of the present Emperor appears very insecure. O that, whilst the judgments of God are abroad in the earth, men would learn righteousness. The famine in the province of Shan-tung was so severe that human flesh was publicly sold and eaten by the starving people.

“My Christian regards to Dr. Simpson, Mr. Hooper, and best wishes to all the students. How happy ought they all to be in the love and regard of Christian people. I have a great deal of writing and little time. Forgive the brevity of this. I remain, in the faith of our Lord Jesus Christ, affectionately your’s,

“ROBERT MORRISON.”

The following journal, which is chiefly a retrospective summary of the principal events in the year 1814, contains much valuable and interesting information. It was addressed to the Rev. George Burder, one of the Secretaries of the Missionary Society:—

“January 29, 1814.

“Through divine goodness I am yet spared to address you again from this place. The incidents of the past year have not been numerous in this mission. My worthy colleague Mr. Milne has to send you an interesting detail of his tour on Java, during which he spread widely the written word. Let us pray that the blessing of God may rest upon it. Mine has been the same unvaried course of former years.

“As usual, I began the year 1814 by supplicating

the Lord's blessing on the work of the mission and on my family.

“Jan. 2.—Assembled eight of the heathen to prayer and preaching. The subject of discourse was the Apostle Paul's address to the Elders of the church at Ephesus. O how warm and generous was his heart! How pointed yet affectionate were his appeals! I prayed that the heathen might be impressed with a sense of their need of salvation; and that I might be enabled to declare the whole counsel of God to them.

“Was called on to interpret at a visit paid by a Mandarin to the Chief. The Mandarin said, that the Viceroy had a suspicion of the Christians being concerned in the rebellion in the north; and that he was about to make every possible but secret enquiry amongst the Portuguese at Macao.

“The Emperor has ordered sacrifices to be offered to the heavens, the earth, his ancestors, and the gods of the seasons, for his success against the rebels.

“Jan. 9.—Discoursed on Paul's speech before king Agrippa.

“Feb. 24.—A paper published by authority appoints the days on which the spring sacrifices are to be offered. The persons are Kwan-te, a deified warrior; Confucius; the gods of the grain, of the hills and rivers; the god of the district Nan-hae; the god of the sea; the god of the wind; the god of fire; the queen of heaven; the inventors of agriculture, &c.

“Feb. 28. Lord's day.—Addressed five persons from the 12th chapter of Hebrews. Dwelt on looking to Jesus—resignation under sufferings or persecution—on peace and holiness. I was myself deeply interested in the subject. Kō Sēen-sāng and his son rendered into verse the 149th Psalm.

“The rebels yet cause much uneasiness. A person has addressed his Majesty requesting that all the lighter productions of the Chinese of the novel kind might be suppressed. The Chinese call that class of books *seaou shwŏ*, ‘small talk.’ They often tell tales of oppression and opposition to the government, and hence were supposed injurious. They are also frequently of a loose and immoral tendency. Rigorously correct parents sometimes entirely disallow the *seaou shwŏ* to their children.

“Another person proposed to his Majesty to suppress the priests of the sects *Fŏ* and *Taou*. The novels were disallowed, but the priests continued.

“March 9.—Order issued to ascertain who are Roman Catholics. Nine persons have been apprehended at Macao on account of being such. About this time accounts arrived of a victory over the rebels. The commander of the imperial forces ennobled in consequence.

“March 12.—Chinese magistrate at Macao published an Edict forbidding natives to receive the religion of foreigners. O Lord, help me faithfully to serve thee till death; look in mercy on me, O my God! Bless thine own word! Incline the hearts of the children of men to receive the truth.

“March 17.—A Chinese gentleman said he wished to learn our prayers. I explained to him the redemption which is in Jesus; the necessity of faith and holiness:—promised him some books which I hoped would give him some information on the subject of the Christian religion.

“March 19.—Sent for a bookseller to make enquiry about distributing the New Testament. He sends books to almost every province, to Cochin-China, and to Hae-nan. The difficulty of dispersing



the New Testament he thinks rather considerable. He professes to be afraid, in consequence of a man having been beheaded, about twenty years ago, in Canton, for writing, in behalf of the English, a petition to government. Some other cases of natives suffering on account of being connected with foreigners, also operated on his mind.

“Sent a copy of the New Testament, a Tract, and Catechism to a Chinese Hong Merchant. May the Lord grant his blessing!

“March 21.—Yesterday had a long conversation with —; he says that there is a native Roman Catholic at the seminary in Macao, who is preparing for a mission to Corea. Many have lost their lives there; but this person is willing to sacrifice himself. He offers himself up to God.

“Some of —’s fellow-Christians have been thinking what they would do in case of being apprehended by government. Some proposed to deny that they were Christians, and then repent afterwards.

“March 27.—Discoursed this morning respecting the close of the present state of the world, from the 3rd chapter of the Epistle by Peter. I am concerned that my ministrations are apparently in vain. They are not without some effect; but I do not see that concern of mind on account of sin which I would that I could see. I see some effect manifested in decorum and regularity of temper and conduct. Kō-a-tso appears to understand the doctrines of the gospel, and receive the truth with love to it. He with cheerfulness composes in verse, from prose translations of Hymns which I give to him and to his father.

“Last week I published a small tract containing an outline of the history of the Old Testament.

“Lew-sze-yay, an old gentleman of great influence in the place, asked me the other day respecting our religious sentiments and practices. I briefly stated the sum of the Christian religion. He said the system was grand, and that he taught them in his own family to lay less stress on burning of incense, but more on the regulation of their conduct. The gentleman just mentioned told me that he spent three days in reading the volumes of the New Testament which I gave him; and that he perceived their tendency to reform the heart. He is aiming at a kind of quietism; to have the heart unmoved by ambition, anger, desire, or any other passion; and that he should feel a perfect acquiescence in the allotments of Heaven:—when Heaven frowns, as in the evil sometimes dispensed, to be submissive; when it smiles, as in the opening flower, or shining sun, to feel pleasure. He was once rich, and in honour, but is now poor.

“The Chinese print good books by voluntary subscription. A few persons subscribe, and have the blocks cut; or, in fact, have the work stereotyped. They then cast off a few copies, in which it is stated where the books are deposited; and all good people are invited to have a few struck off, to give away for the instruction of the age. The names of the subscribers to the blocks are inserted. A person who wants fifty or a hundred copies sends to the warehouse, and has them cast off on purpose. His name is also inserted in the list of subscribers. I received, the other day, five volumes, from a person who had just received thirty copies of a collection of Moral Essays, from all the Religious Sects. It is a maxim with them, that all who know letters ought to teach women and young people that which is right.

“ Felt great pleasure in hearing that the legislature of the British dominions had made it legal (for it was always right) for missionaries of accredited character to go out to India.

“ April 2.—Early this morning arrived at Macao from Canton. Found my family in tolerable health, for which I would be grateful to God. On the 3rd commenced worship with my domestics as usual. Addressed them on the meaning of the names Jesus and Emmanuel, from the 1st chapter of St. Matthew. Afterwards conducted worship with Mrs. Morrison and Mrs. Milne.

“ April 9. Lord’s day.—Discoursed to thirteen persons from the 3rd chapter of St. Matthew. Insisted on repentance, and bringing forth fruits meet for it; and on the axe being laid at the root of the tree. Administered the Lord’s Supper. Examined the children. Abel Yun arrived from Canton, there being some intention of apprehending him there.

“ April 11.—Received a visit from the Chinese magistrate of the place. He affirmed that the leading rebel was a Roman Catholic. The reason which induced him, and his colleagues in office, to overlook those who had received the Roman Catholic religion, was, that a bringing it forward that there were such persons in their respective districts, would involve themselves in the Emperor’s displeasure.

“ April 13.—Received a visit from an old Tartar gentleman, a magistrate in the neighbourhood. Conversated on the nature of the Tartar language; the countries to the north of Peking, &c. He followed his visit by some presents of tea, hams, &c. The custom of the country requires that presents be sent in return. According to him, the Russians send ten persons to Peking to learn Chinese. A new set comes every ten

years. The people of Thibet, also, have a college in Peking, the students of which learn Chinese.

“April 17. Lord’s day.—Mrs. Morrison delivered of a son. Through the Lord’s goodness, mother and child both well.

“April 19.—An express from Peking has arrived, requiring that secret search be made in Macao, and the neighbouring districts, for persons professing the Christian religion, or who were connected with the Chinese sects called Tëen-te-hway and San-ho-hway. Abel Yun is obliged to conceal himself in one of the churches of Macao. His house at Canton was searched by the officers of government, and two of his family taken away to be examined. Old people and country gentlemen are called upon by the government to give information against the Christians.

“April 24. Lord’s day.—Discoursed on the Beatitudes, Matt. v.

“May 1.—Explained to the heathen these words, ‘I have all power in heaven and in earth,’ &c. Preached to six English persons, and baptized my son John Robert Morrison. O that the Spirit of God may be given to him.

“May 12.—Received accounts that on Monday, the 9th, the English Frigate Doris sent her boats up the river in pursuit of an American vessel. This affair occasioned a long and troublesome correspondence with the Chinese government. Two or three Englishmen were killed.

“May 28.—Entirely engaged in translating from and into Chinese official papers relative to the above affair. The Tartar magistrate called. Conversated on the different character of the Tartars and Chinese; the former he considers much more plain and sincere than the latter. He regrets the preference given in the

world to mere wealth, and professes himself to be regulated by different principles. Speaking of the system of the universe, he compared the heavens and the earth to an egg. He would have the yolk represent the earth, and the white part of the egg the heavens. He asked whether or not the English had churches in Macao like the Portuguese; whether we observed the Sabbath as they did; and whether we had nuns or not. He sent me two Chinese books which he had had printed and distributed to teach the art of midwifery. The other contained annual poems presented to him on his birthdays by the people, in praise of his many virtues. He was of a mild disposition, but a dissipated man.

“May 29.—Received accounts that the Bengal government had determined to print on English paper 500 copies of my Chinese Grammar. The work would cost 6000 rupees, and the paper from 800 to 1200.

“June 17.—Put to press three Hymns and Psalms. They were translated from the English by me, and rendered into verse by Kǒ Sēen-sǎng and his son. The printer is about to commence a duodecimo edition of the New Testament.

“The Viceroy has offered a thousand dollars for the apprehension of the native Roman Catholic mentioned above. He was finally obliged to go to Manilla. A friend of his was apprehended and kept till now in confinement.

“Lord’s day.—Explained part of the 1st chapter of the Epistle to the Romans, composed an imitation of ‘Poor, weak, and worthless,’ &c., in Olney Collection. Boys committed to memory Tract and Catechism as usual. In the evening they learned part of a hymn. O that I could do something more effectual for the diffusion of the gospel. Various

plans suggest themselves to my mind; but the circumstances of the place render them impracticable.

“During the ninth moon of last year, one of the Portuguese houses at Peking was burned down. A French missionary, Piroth, died. There is now only one Frenchman remaining. His name is Lamiot.

“Tsae A-ko desires baptism. His written confession respecting himself is as follows:—‘Jesus making atonement for us is the blessed sound. Language and thought are both inadequate to exhaust the gracious and admirable goodness of the intention of Jesus. I now believe in Jesus and rely on his merits to obtain the remission of sin. I have sins and defects, and without faith in Jesus for the remission of sins should be eternally miserable. Now that we have heard of the forgiveness of sins through Jesus, we ought, with all our hearts, to rely on his merits. He who does not do so is not a good man. I by no means rely on my own goodness. When I reflect and question myself, I perceive that, from childhood till now, I have had no strength—no merit—no learning. Till this, my twenty-seventh year, I have done nothing to answer to the goodness of God in giving me existence in this world as a human being. I have not recompensed the kindness of my parents, my relations, my friends. Shall I repine? Shall I hope in my own good deeds? I entirely call upon God the Father, and rely upon God for the remission of sin. I also always pray to God to confer upon me the Holy Spirit.’

“A-ko is the son of a second concubine. His father's wife died without children. His father died when he was sixteen years of age. When he was twenty-one he came to my house, and heard me talk of Jesus; but says he did not well understand what I meant. That was my first year in China. Three

years after, when I could speak better, and could write, he understood better: and being employed by his brother in superintending the New Testament for the press, he says that he began to see the merits of Jesus were able to save all men in all ages and nations, and hence he listened to and believed in him.

“His natural temper is not good. He often disagreed with his brother and other domestics: and I thought it better that he should retire from my service. He however continued, whenever he was within a few miles, to come to worship on the Sabbath-day. He prayed earnestly morning and evening, and read the Decalogue as contained in the Catechism. He says that from the Decalogue and instruction of friends he saw his great and manifold errors, that his nature was wrong, that he had been unjust, and that he had not fulfilled his duty to his friends or brothers or other men. His knowledge of course is very limited, and his views perhaps obscure, but I hope that his faith in Jesus is sincere. I took for my guide what Philip said to the Eunuch,—‘If thou believest with all thine heart thou mayest’ be baptized. O that at the great day he may prove to have been a brand plucked out of the burning; may God be glorified in his eternal salvation!

“He writes a tolerably good hand. His father was a man of some property, which he lost by the wreck of a junk in the China Seas returning from Batavia. Tsae A-ko, when at school, was often unwell, and did not make so much progress as his brother A-Hëen, who is with me. A-Hëen is mild and judicious, but is, I fear, in his heart opposed to the gospel. His attendance to preaching on the Lord’s day is also constant. But insincerity and want of truth are vices which cling to the Chinese character.

“July 16.—At a spring of water issuing from the foot of a lofty hill by the sea side, away from human observation, I baptized, in the name of the Father, Son, and Holy Spirit, the person whose character and profession has been given above. O that the Lord may cleanse him from all sin in the blood of Jesus, and purify his heart by the influences of the Holy Spirit. May he be the first fruits of a great harvest; one of millions who shall believe and be saved from the wrath to come.

“Kō Sēen-säng wrote an account of himself, very similar to that sent by the last fleet to Mr. Hardcastle, and which was written by his son.

“Sept. 12.—Mr. Milne has again come to us; he has finished a laborious and useful tour. May the blessing of God follow his labours. Some Portuguese families expressed a wish to receive the New Testament, but my friends have neglected to send out those which I had requested. Some Tracts were given; of which circumstance, the bishop of Macao afterwards complained.

“Sept. 13.—The Chinese government has issued an order to apprehend all natives in the service of foreigners. The Chinese government allows not natives to serve foreigners, but yet winks at it. The practice goes on till the government wishes to annoy and distress the resident foreigners, when the law is then enforced.

“Sept. 28.—Constantly occupied in writing official papers to and from the committee.

“Received a letter from Mr. R., who, previous to his death, expressed deep penitence and hope in Jesus. He has left one thousand dollars to be applied by me to the diffusion of our blessed religion. It has been appropriated to a duodecimo edition of the New Testament.



“Dec. 16.—Went to Canton.

“Dec. 17.—Preached to seven persons—subject, the Rich Man and Lazarus. Endeavoured to impress the minds of my hearers with a sense of the unspeakable importance of eternal realities.

“Jan. 21.—I parted from my dear family. Mrs. Morrison’s long-continued ill-health making a return to her native country absolutely necessary.

“Thus, my dear Sir, I have run over the occurrences of the past year. I have been induced, by much reflection on the state of this mission, to recommend it to my excellent colleague, Mr. Milne, to go to Malacca, to found there a permanent seat for our mission. Whether he would be allowed to remain either at Canton or Macao during the ensuing season, is very uncertain; but independent of that consideration, I advise him to go. He has been favoured with the kind attention of many persons of high respectability in Java, at Malacca, and other places in that neighbourhood, which peculiarly fits him for the branch of this mission which he is about to form;—a measure which I earnestly recommended two years ago, and which the judicious Mr. Harcastle, one of the fathers of the Missionary Society, has, in a letter to me, most cordially approved. I have sanguine hopes of the success of this proposed branch of the Chinese mission, partly from the qualifications of the person who has to undertake it, and partly from the full liberty which will be enjoyed to preach and to teach the doctrines and precepts of Jesus Christ our Lord and Saviour. Mr. Milne will continue his study of the Chinese language, with a view to aid in translating the remaining parts of the Sacred Scriptures, or in improving future editions of those parts already translated.

He has composed, and is printing a little work, in which he has explained, evangelically and luminously, many parts of the New Testament. His progress in the language has been highly creditable and encouraging. I pray that his life may be continued many years for a blessing to these parts of the world.

“I have the Book of Genesis in the press, and hope that it will be finished in a few days. If so, I will send home a few copies of the proof sheets. I am about to enter on the Chinese Dictionary which has been frequently mentioned. The Honourable Court of Directors have liberally undertaken the expense of printing it, and have sent out a press on purpose for it. I pray that Divine Providence may spare my life to finish it.

“Wishing the highest possible success to the pious labours of the Missionary Society, I remain, reverend and dear Sir, your’s, in the faith of our Lord,

“ROBERT MORRISON.”

Mr. Morrison slightly notices in his Journal the painful event of parting with his family: deeply as he felt the pressure of domestic calamity at all times, he rarely obtrudes his feelings on the notice of his correspondents. The necessity for this event, by which he was left to pursue his arduous duties for six years alone, is thus recorded by Mr. Milne:—“For a considerable time Mrs. Morrison had suffered great indisposition, and a sea voyage and change of climate were pointed out as the most likely means for the restoration of health. In countries where friends of a congenial mind and edifying conversation are but few, it is no easy matter for the members of a Christian family to separate; and especially where urgent and important duties of a local nature prevent those that are in

health from accompanying, and rendering the needful attentions to, the afflicted party. But it is a trial which duty often calls upon them to bear. The members of the Chinese mission have had it to encounter more than once. It was severely felt by them all in the present instance, especially by Mr. and Mrs. Morrison themselves. Yet they considered that his labours were at that time of so important and urgent a nature, as that the suspension of them even for a few months would have been a great loss to the cause in which he was engaged; and hoped that, as they were separating at the call of duty, God would support their minds and afford his gracious protection. Mrs. M. accordingly embarked with their two children on the 21st of January, 1815, for England, where, by the good providence of God, she arrived in safety. The change of climate and the society of friends proved at first very beneficial to her health and spirits."

## SECTION V.

1814—1819.

Court of Directors' Order.—Mr. Morrison's Reply.—Official Letter from the Missionary Society.—Negotiations with the Chinese Government.—Letter to Sir George T. Staunton.—Literary and Religious Institution at Malacca contemplated.—Proposal for the same.—British Embassy to Peking.—Arrival of the Embassy.—Persons composing the suite of the Ambassador.—Letter to Mr. W. Shrubsole.—Letter to the Rev. George Burder.—General View of the Mission for 1815.—Officers of Government search the English Printing Office.—Types destroyed.—Grant of £1000 from the British and Foreign Bible Society towards printing and circulating the New Testament.—Mr. Morrison's Journey to Peking.—Letter from the Emperor of China to the King of England.—Remarks by Mr. Milne.—Chinese and English Dialogues printed.—Selections from Correspondence.—Letter to the Bible Society.—Letter to Dr. Waugh.—Review of the First Ten Years of the Mission.—Indo-Chinese Gleaner published.—Remarks on the Literature of China.—Mr. Morrison created Doctor in Divinity.—Mr. Milne's family revisit China.—Provisional Committee of the Ultra-Ganges Mission formed.—Resolutions of the same.—General Remarks.—Anglo-Chinese College founded.

THE determination of the Honourable Court of Directors, which has been already noticed, was announced in the following letter addressed to Mr. Morrison, written officially by Sir George Staunton:—

“SIR,

“Secret Department.  
“Canton, Oct. 14, 1815.

“We feel it necessary to acquaint you, that the Honourable the Court of Directors, having been informed that you have printed and published in China the New Testament, together with several Religious Tracts, translated into the Chinese language, and

having further understood that the circulation of these translations has been effected in defiance of an edict of the Emperor of China, rendering the publisher of such works liable to capital punishment, are apprehensive that serious mischief may possibly arise to the British Trade in China, from these translations, and have in consequence directed that your present connexion with the Honourable Company should be discontinued. The Honourable Court remark, at the same time, that they nevertheless entertain a very high respect for your talents, conduct, and character, and are fully sensible of the benefits derived from your services; in consideration of which, they have directed us to present you with four thousand dollars, on the occasion of carrying their orders into effect.

“Notwithstanding the tenour of these orders, which we have thus implicitly communicated to you, we are under so strong an impression of the importance of your services to the affairs of our Honourable employers; and so well assured, from our personal knowledge and past experience, of your prudence and discretion in forbearing to place yourself in a situation which may be calculated to implicate the national interests, through your connexion with the Factory, that we have resolved to postpone giving effect to any part of the above instructions until we receive further orders on the subject.

“We have been further led to this determination by our opinion, that the resolutions of the Honourable Court on this head are founded on incorrect information, both in respect to the nature of the transactions themselves, as well as the degree of danger to be apprehended from them, either directly to yourself, or indirectly to the British interests in this country: we have, therefore, at present to request you will favour

us with such further information and explanations on the subject, as may enable us to submit a more just view of the circumstances of the case to the consideration of our Honourable employers. We are, Sir, your most obedient servants,

“J. T. ELPHINSTONE,

“GEORGE THOMAS STAUNTON.”

From Mr. Morrison in reply to the above:—

“GENTLEMEN,

“Canton, Oct. 14, 1815.

“I have to acknowledge the receipt of your communication of this morning, informing me, in the name of the Select Committee, of an order this season received from the Honourable Court respecting me. It is matter of sincere regret to me that any part of my conduct should have given cause of displeasure to the Honourable the Directors of the East India Company, about whose interests in China I have, for several years, been very far from feeling indifferent.

“From the strong language made use of—viz., that what I have done has been in ‘defiance’ of an edict of the Emperor of China, it appears that there exists some degree of misapprehension. That there have been edicts against the Roman Catholic missionaries in China, threatening them with severe penalties, is a fact; but my name and pursuits (any further than as translator of various official papers from the Select Committee, and interpreter on numerous occasions) are, I believe, wholly unknown to the Chinese government. There never was an imperial edict directed against me. I am not of the Tëen-choo Keaou (the distinguishing appellation of the Roman Catholic religion), nor do I publish the books of that religion. Should the Chinese government be displeased with what I have done,

still my conduct could not be fairly construed into 'defiance' of His Majesty's edict. Should my proceedings even come under the notice of the Chinese government, it is probable that they would not approve of them: though a native teacher of the language, who has read the New Testament, has told me that the highest officers of the government would, in his opinion, read the book without finding in it cause of offence. As to 'circulating' the books which I have printed, there is nothing done in this respect but with the utmost secrecy and caution, and in a way that could not be easily traced to me. Should it even be so, I should not expect the protection of the committee. Whatever I have done has not hitherto, I believe, occasioned a moment's trouble to the Honourable Court's Representatives in China.

"I entered on the situation which I have filled in the Company's Factory, from a wish to serve, as well as to be benefited myself, and have proceeded in an uniform exercise of prudent caution, studiously endeavouring not to excite the notice of government, or give offence as Translator, Interpreter, and Assistant of the Honourable Company's servants desirous of learning Chinese,—I have served with zeal and promptitude.

"Thus far was my duty, and I claim no praise; I have been rewarded with liberality, and I am not insensible of it. My private pursuits are the same as they were at the commencement of my connexion with the Company's Factory. I have not subsequent to that period entered on the pursuit of any new object. I submit with much deference the above explanation, and am, most respectfully, gentlemen, your obedient humble servant,

"R. MORRISON."

The following letter from the Missionary Society, explains the cause of the Court of Directors' alarm, and their subsequent order, in consequence, to discontinue Mr. Morrison's connexion with their factory in Canton:—

TO THE REV. R. MORRISON.

“DEAR BROTHER,

“London, March 15, 1815.

“I wrote to you in haste on the 6th of January last, informing you of the unpleasant information we had just received, that the Directors of the East India Company had passed a vote to separate you from all connexion with them. The cause was this. They had not only seen a copy of the Chinese New Testament which you had printed, but also a volume of our Transactions, in which it was stated, that you persisted in the work of translating and distributing the Scriptures, notwithstanding the edict of the Emperor. As they conceived that this might give offence to the Chinese government, especially as you were considered a servant of the Company, they determined that you should no longer be employed by them. This information gave us very great concern, and the more so as it was occasioned by a present of the New Testament, and Transactions, to Dr. —, the librarian of the Company, and intended as a present to him personally; for we were advised not to make a present of the Testament to the Directors, and therefore declined doing so, though we had intended it; this was occasioned by the inadvertency of an individual.

“At all events, I trust you will go forward with that most important work, the Translation. Already



has our gracious Lord assisted you greatly, and with thousands and tens of thousands of our fellow Christians, in this and other countries, we rejoice and give thanks to God for what he has enabled you to achieve. It will afford you cause of incessant praise while you live, when you die, and in glory itself, and it is our earnest prayer and hope that multitudes may be eternally benefited by this labour.

“The Directors have voted you a present of the folio Chinese Dictionary lately printed at Paris, which we trust will be sent by this fleet; also intelligence of our missionary affairs. Brother Milne informs us that your heath is but indifferent, and thinks that a voyage may be of use to you. The Directors earnestly wish for the prolongation of your life, and the establishment of your health; and if a voyage appear to be necessary, they would by no means object to it. In that case it will be for your serious consideration whether a voyage to Pulo Penang, which is said to be healthy, or to any of the other Asiatic Islands, or to the Cape, which is remarkably salutary, may be sufficient without returning to England; but this they leave to your own choice. Although the expense will be considerable, and the work may pause for a long time in some degree, yet if you wish to take this step they will cheerfully bear the charge of it.

“Wishing you, dear brother, and your dear partner, every blessing that a wise and gracious Father sees fit for you, we remain your most affectionate brethren in the Lord,

“JOSEPH HARDCASTLE, Treasurer,

“GEORGE BURDER, Secretary.”

Although disowned by the Honourable Court of Directors as a regular servant, and his name erased

from their official list, because he would not relinquish his missionary pursuits, his services were, notwithstanding, too important to be dispensed with by their representatives in China, as may be seen by the letter from the Committee, in which the Honourable Court's order was communicated to Mr. Morrison. During the preceding year the Company's representatives in China were engaged in harassing negotiations with the provincial government on the subject of commercial grievances; and, in order to obtain redress, they resolved to suspend the trade. On this, as on all other occasions of difficulty, Mr. Morrison was not only the medium of communication between the parties; but it appears, not unfrequently, that by his prudence and uncompromising firmness a right understanding was established; while, at the same time that he maintained the dignity of the English character, he conciliated all classes of the Chinese by his extensive knowledge of their language and manners, but especially by his moderation, and well-known benevolence of disposition. Still it will be seen, from a letter addressed to the Select Committee at this time, that he considered his situation, on these occasions, was not entirely free from personal danger:\*

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\* Sir George Staunton was deputed to Canton, in 1814, as a member of the Select Committee, to negotiate with a Mandarin, appointed by the Viceroy, upon various points then in dispute between the English Company and the Chinese authorities; and he so far succeeded that he obtained an edict from the provincial government conceding the most essential points; on the security of which edict the trade, which the English had themselves suspended, was re-opened. This success, however, naturally rendered Sir George Staunton obnoxious to the Chinese authorities, whose schemes against the English he had defeated; and they procured a secret authority from the Emperor, in the following year, to seize his person and take away his life privately; but the weight and

"TO THE PRESIDENT OF THE SELECT COMMITTEE, &c. &c.

"SIR,

"Macao, Oct. 1814.

"I hope that I shall not be thought to assume too much when I say that I am ever ready, as heretofore, to fulfil zealously the duties of the situation to which your Honourable Committee has appointed me. But at this moment, as in some other cases, the duties of Chinese Translator are attended with considerable personal hazard. Heretofore, in serious discussions with the Chinese, which have been offensive to the local government of Canton, they have persecuted and revenged themselves on the individual translator; the treatment of Mr. Flint, and Padre Roderigo, are two cases which occur to my recollection; and, with these before me, I cannot help feeling apprehensive that writing or translating a letter to His Majesty, the Emperor of China, which will, of course, contain an impeachment of the local government of this province, will subject me to personal suffering from the Chinese even long after the present difference shall be arranged. I state this in the most respectful manner, and beg your Honourable Committee to suggest what may be expedient to remove the reasonable apprehension which is felt by your most obedient, humble servant,

"ROBERT MORRISON."

TO THE REV. ROBERT MORRISON.

"SIR,

"Macao, Oct. 11, 1814.

"In reply to your letter of yesterday, we have to

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character of the English nation prevented the provincial government from daring to make any attempt of the kind; though no precautions whatever were taken on Sir George's part for his protection. It is not surprising that, under such circumstances, Mr. Morrison should consider his own station a somewhat perilous one.

inform you, that we can in no degree object to your calling on us for assurances that you may not be held responsible for the measures we may adopt; and which, by your means chiefly, we are enabled to communicate to the Chinese government.

“The cases you have cited, but more particularly that of Mr. Flint,\* we must admit are sufficient to excite both doubt and apprehension; and, therefore, as fully to warrant your application to us.

“We are aware that there are no measures, however unjust or arbitrary, that the officers of the Canton government would not very readily resort to, to deprive the Company and the Committee of the services of any person who may be enabled to render the important services we have received from you. Satisfied of the many and serious consequences of an admission of the interference of the Chinese government, we consider it to be our duty to resist such attempts in the most decided manner.

“For our opinion and sentiments on this question, we desire to refer you to the communications with the officers of the Chinese government; but more particularly in those of last season, in which you bore a principal part, and by whose assistance we were enabled to obtain from the Viceroy an acknowledgment, that the claim he had made to interfere with the appointment of one of the members of our Committee was withdrawn. From the communications that passed while that discussion was pending, you could not but have observed it to be our decided resolution to resist every attempt at interference with the Honourable Company’s establishment, that might be made by the Chinese government, by every means in our power.

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\* Who had been seized, and kept in prison by the Chinese nearly three years.

“We should consider ourselves as altogether unworthy the situation we hold, or of the charge that has been entrusted to us, could we, for a moment, allow ourselves to doubt on whom responsibility was to attach for any act committed by our authority, or in obedience to our instructions; or for the opinions expressed in any document or communication in any meeting with the officers of the Chinese government. In every case we consider that the Committee alone can be responsible.

“We hope the explanation here given will appear sufficient, and be satisfactory to you, and remove any doubt or anxiety that might have existed. We remain, Sir, your humble servants,

“J. T. ELPHINSTONE,

“THOMAS CHARLES PATTLE,

“GEORGE THOMAS STAUNTON.”

During these discussions, several letters on the subject passed between Sir G. Staunton and Mr Morrison, some of which show the difficulty of negotiating with a despotic government on unequal terms.

TO SIR G. T. STAUNTON, BART., &c., &c.

“MY DEAR SIR,

“Macao, Nov. 16, 1814.

“I have just now been favoured with yours of the 24th; when it was said you should close ‘at all events,’ of course it was understood that much had already been gained, and that the points remaining were not of prime importance. You know that it is human nature to surmise when a thing miscarries, ‘I could have done better,’ or ‘I would not have done this.’

“In my humble opinion you have, in the course of your arduous discussion, shown great moderation and firmness; you have done honour to your under-

standing and temper: I believe all concerned felt in some degree the same sentiment. But when our wishes or interests are thwarted they sway our judgments. Some have thought you too slow, but the vast stake depending on your decision was certainly sufficient to put you on your guard against rashness.

“I write at this moment to suggest an idea which occurred whilst reading your despatches of yesterday. It is too much to expect that the Viceroy’s edict will be quite satisfactory; and it would not warrant a rupture, I mean the unsatisfactory parts would not; is there no middle path? I am afraid that a silent acquiescence will be construed into an agreement, on your part, to act hereafter in perfect compliance with all that he may say; as, for instance, writing to him in English, as well as Chinese, and some objectionable things about His Majesty’s ships. Now this would be a serious evil. Perhaps then you might say or write, ‘there are some parts of this edict to which we cannot promise compliance. We will, however, defer the discussion of them to another day,’ &c.; and in the mean time go on with commerce. In fact, enter a sort of protest of a delicate kind to prevent its being said, you had yourself to do, what indeed you disapprove of. I am, my dear Sir, with much esteem, sincerely yours,

“ROBERT MORRISON.”

TO THE SAME.

“MY DEAR SIR,

“January 10, 1815.

‘I received your note this morning, together with the statements made by the Merchants. I have translated from the Peking Gazette the enclosed document; and will thank you after perusal to hand it to Mr. Elphinstone. It throws a good deal of light on the state of the Emperor’s mind; and I think will

tend to lead you to a calmer view of his absurd commands respecting yourself. He appears really a fit object of compassion. Immured in his palace, distrustful of all around him; a large number of persons denounced as rebel leaders not yet taken; he supposes that plans against his life and throne are carrying on, and may burst forth suddenly, as the last convulsion did. In this state of mind some designing villain brings your name before him, says that you took maps of the country twenty years ago; that the various apparent encroachments of the English bringing ships of war, bringing troops, entering the river, and attacking the people of other countries, &c., were acts all committed by your instigation! What then must His Majesty have thought with his fears already so much excited?

“As the Merchants have denied the charges brought against you, if the local government take the same side, your character, in the estimation of his Imperial Majesty, will be cleared; and it is possible that you, never hear any thing more about it.

“I see many difficulties in obtaining any thing like a satisfactory acquittal from the charge, and a renunciation of the principle acted upon. Indeed, I consider it impracticable. For the Chinese government to give satisfaction to a few foreign merchants, is what they will not do, till they are forced; nor will they believe that they can be forced, till an enemy be much nearer their gates than is now the case. I submit my opinions with much deference, and remain, your's very faithfully, “ROBERT MORRISON.”

Important and exciting as Mr. Morrison's official duties were at this time, and indeed during his whole connexion with the East India Company, and zeal-

ously as he performed those duties, still they never diverted his mind from the one great object to which his life was supremely devoted; and even at this very period he was intently engaged in effecting a project which had long occupied his thoughts, viz. the establishment of a College at Malacca, for the cultivation of European and Chinese literature and science, but chiefly for the diffusion of Christianity through the Eastern Archipelago. The following proposals were, it is believed for the first time, laid before the public.

“Canton, October 1815.

“To the Benevolent Christians of Great Britain and Ireland, Proposals for establishing, by voluntary subscription, an English and Chinese College at Malacca, in the East Indies.

“I. The immediate object of this Institution is to facilitate an amicable literary intercourse betwixt England and the nations in which the Chinese written language is employed.

“The final object is the accomplishment of a hope, that, under the blessing of Divine Providence, the light of Science, and of Revelation, will, by means of this Institution, peacefully and gradually shed their lustre on the eastern limit of Asia, and the Islands of the rising sun.

“II. The officers of the Institution shall be:—

“1st. An European Professor of English and Chinese, with an allowance of £——\* per annum.

“2nd. An assistant native Professor of Chinese, with a Salary of £—— per annum.

“3rd. An assistant European Professor at £—— (the European Professors shall be subjects of His Majesty the King of Great Britain).

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\* The amount was afterward fixed.



“III. Provision shall be made for six European students; with an allowance of £——per annum.

“IV. Provision also for six Native Students with an allowance of £——per annum.

“V. None but believers in Divine Revelation, as contained in the Christian Scriptures, shall be eligible to the situation of European Professors, or received as European Students.

“VI. The Institution shall be open to Students (bearing their own expenses, and paying the fees of the College) from any religious denomination, which is already tolerated by the Legislature of Great Britain.

“VII. Eleven of the largest original contributors shall be Trustees for the time being, and shall form a Committee to arrange the detail of the foundation of the College.

“VIII. The Honourable the East India Company and His Majesty's Government shall be respectfully informed of the design, and their consent and approbation humbly solicited.”

Any further steps towards effecting this important object were, for the present, suspended by Mr. Morrison's being obliged to accompany the British embassy to Peking. As every reader may not be acquainted with the occasion of this embassy, the following extract from Sir G. Staunton's journal will sufficiently explain its object. After referring to the discussions of 1814, Sir G. Staunton remarks:—“The report of these intrigues naturally excited considerable alarm in England, amongst all persons interested in the trade; and serious apprehensions were entertained (which, however, proved groundless) that the provincial adjustment of our differences could not be main-

tained, and that, consequently, no other resource remained for the preservation of the trade, on the desired footing, but a direct appeal to Peking." The first authentic intelligence of the proposed embassy to the court of Peking reached China by His Majesty's Ship *Horatio*, in the month of January, 1816.

It cannot be surprising that the British authorities in China, who had so long experienced the value of Mr. Morrison's talents, should wish to avail themselves of his services on an occasion of such importance as that which now presented itself; he was accordingly requested to accompany the Ambassador as Chinese Secretary. The interruption which his absence would occasion to his more immediate labours, caused him at first to hesitate; but his objections were finally overruled, not only by the urgency of his friends, but also by the prospect which the occasion afforded him of adding to his knowledge by the intercourse he would necessarily have with the higher classes of the Chinese: and he finally consented to accompany the embassy as Chinese Secretary and Interpreter.

After much preliminary arrangement respecting the delivery of a letter from the Earl of Buckinghamshire to the Viceroy of Canton, announcing the Prince Regent's intention of sending an embassy to the court of Peking—settling points of etiquette, &c., Mr. Morrison gives the following description of the arrival of the embassy in China:—

"On the 9th of February, 1816, His Excellency Lord Amherst, Ambassador Extraordinary from His Royal Highness the Prince Regent, in behalf of His Majesty, to the Emperor of China, embarked at Portsmouth on board His Majesty's Ship *Alceste*, Captain Maxwell. The Honourable Company's Ship *Hewit*, Captain Campbell, was laden with presents; and His

Majesty's Brig Lyra, Captain Hall, was attached to the *Alceste*.

"June 23.—Sir George Staunton received a letter at Macao, from Lord Amherst, informing him of his arrival in the Straits of Sunda, on the 9th of June; and that he proposed prosecuting his voyage in a few days.

"July 9.—Sir George T. Staunton, Messrs. Toone, Davis, Pearson, Manning, and Morrison, embarked on board the Honourable Company's Cruiser *Discovery*, Captain Ross, and put to sea to meet the Ambassador. The following day the Brig Lyra arrived, announcing the Ambassador's approach. The *Alceste* and Hewit arrived off the Lemma Island (near Macao) on the 10th of July. It was then found that the embassy was constituted of the following persons:—His Excellency Lord Amherst, Ambassador Extraordinary, and Minister Plenipotentiary; Sir George Thomas Staunton, Bart., first Commissioner; Henry Ellis, Esquire, second Commissioner; Messrs. Toone, Davis, Morrison, and Manning, Secretaries and Interpreters for the Chinese department; Mr. Hayne, Acting Secretary to the embassy, and the Ambassador's Private Secretary; the Honourable Mr. Amherst; Rev. Mr. Griffith, Chaplain and Tutor; Mr. Able, Surgeon and Naturalist; Mr. Pearson and Dr. Lyne, Surgeons; Mr. Havell, Artist or Draughtsman; Honourable Mr. Somerset, second Officer of the Guard; Mr. Marriage in care of the presents; Messrs. Abbot, Martin, and Pool, attached to the embassy; Guard, twenty-two; Band, twelve; and servants; making in all seventy-two persons. After the necessary arrangements were made for the embassy proceeding northward by sea, Sir George Staunton and Mr. Morrison moved into the *Alceste*, to accompany the Ambassa-

dor; and on the 13th of July the fleet got under way with a fair wind."

With a view to preserve, as nearly as possible, the order of events, according to their dates, the annexed letters and extracts of a journal, written in 1815, will give a general view of Mr. Morrison's engagements during that year:—

TO WILLIAM SHRUBSOLE, ESQ.

"MY DEAR SIR,

"Macao, January 9, 1815.

"Through divine goodness I am yet continued in health and life, and have the pleasure to sit down to pen a few hasty lines to my friends. Since I last wrote to you there has been here a great deal of interruption in my pursuits, occasioned by political affairs. The rebellion in the north of China, which I noticed to you last year, alarmed the mind of the Sovereign of China very much, and in every country there are not wanting persons who, to show their zeal on such occasions, labour to increase unnecessarily the alarm already felt. An alarmist wrote to His Majesty, that at Macao, Canton, and all around, the Christian religion was widely diffusing, and all persons were ready for revolt. He referred to the Roman Catholics, who are the only persons professing faith in Christ yet known to the Chinese government. The local government immediately published prohibitory edicts, and proceeded against a few of the Christians. The agent of the Romish missionaries at Canton, a Chinese, narrowly escaped being taken. His house was searched and his family finally imprisoned. He was secreted in a College in Macao till the ardour of the Chinese government made it dangerous to conceal him any longer. He was then sent to Manilla. This operated in making our people much afraid.

“The Chinese became averse to English ships-of-war remaining on the coast to act against the Americans; and two or three trifling affairs with American vessels brought on a long and wearisome anxious discussion, which very nearly ended in the English withdrawing. They absolutely left Canton, and took with them the English flag; but the Chinese government thought better of it, and invited Sir George Staunton (who had departed from Macao on the occasion) to return. The Chinese then granted in appearance what the English required. As Chinese Secretary, I had my own anxieties, and plenty of labour on the occasion.

“I have this year been enabled to finish the Book of Genesis, which is now in the press, and also a duodecimo edition of the New Testament. I have printed a few copies of an outline of the Old Testament History, and a book of Hymns, rendered into verse by Kō Sēen-sāng and his son, from prose translations which I gave them every Sunday morning. My intention at first was nothing farther than to employ them well.

“Mr. Milne has been very diligent since his return, and proportionably successful. He has composed, partly as an exercise in the language, a history of the New Testament. He is now printing it. The opportunity of preaching and teaching is here so limited, I have given it as my opinion, that he, acting as a branch of the Chinese Mission, should go down to Malacca, and there open a place of worship, and a school, still carrying on his studies with a view to aid in translating the Sacred Scriptures, those parts which remain. I wish to have there a Chinese College.

“The Company has sent out a printer to print the Chinese Dictionary which I mentioned to you. Mr.

Milne and I are of opinion that the completion of this work is of high importance as an instrument of diffusing Christian truth in these countries, and I purpose to give a large portion of my time to it.

“Mrs. Morrison was in the summer of last year so very unwell, that the English Surgeon strongly recommended a voyage to England, and stay there for a few years. Accordingly, Mrs. Morrison and our two children, Rebecca and John, are going home in this fleet, in the *Lady Melville*, Captain Lochner. Should Mrs. Morrison reside in London any time, she may possibly have the pleasure of seeing you and your daughters. I beg to introduce her to your kind and Christian attentions. Every civility shown to her I shall esteem tenfold more than if done to myself. Grace and peace be with you. I remain, dear Sir, in the faith of our Lord, your affectionate brother,

“ROBERT MORRISON.

“P. S. I wish to obtain for gratuitous distribution some prayer-books, &c., for reasons assigned in the enclosed letter. Perhaps the Bartlett's Buildings Society would give me some. Do you try.

“Though the Romish Bishop here is very much against any body doing good irregularly (as he calls it), I want to give away some Portuguese Bibles. Is there not a new Roman Catholic Society? If they would give me some of their Bibles, I would distribute them. I wrote two years ago to our society, but got no answer. The books that our society sends out are not packed in a business-like manner. They are tumbled into a box without being first packed in paper. Gentlemen would, in my opinion, gratify and edify missionaries much by making a present now and then of a recent publication to a missionary station,

or to an individual missionary, as they feel disposed. Any half-a-crown or five-shilling pamphlet that interests you at home would, when received, afford a short and pleasing variety to relieve the sameness of the missionary's pursuits. I feel particularly indebted to Mr. Alfred Hardcastle for his attention to this. He sent me last season all that was published of Adam Clarke's Commentary, a novel and interesting work. We are all particularly edified by Scott's work, which the Society sent me last year. It is to me more useful than any commentary that has fallen in my way. Good books are of vast importance in missionary stations. But what I refer to in the above remark, is merely the happy effect, which a little change of thinking, produced by a new work or pamphlet, has on the exiled missionary. Missionaries have the common weakness of the human mind; it can rarely apply uninterruptedly to the same object. When he receives a new book, the subject of which has attracted attention at home, he is informed and pleased; and moreover, he feels grateful for the attention of some known or unknown Christian friend. If my ideas meet with your approbation, I should be glad if you would make them known. Your's, &c. "ROBERT MORRISON."

The following extracts from a letter to the Rev. G. Burder, under date January 1, 1816, review generally the labours and difficulties of the year 1815:—

"I have again to address you, and the Directors of the Missionary Society, on the great object of our association—the propagation of the gospel of our Lord and Saviour Jesus Christ. The station to which it pleased the Directors to appoint me, was considered one which did not present an immediate prospect of extended efforts, nor of immediate success. To pre-

pare materials for future years, or for succeeding labourers, was as much as the most sanguine of our Society anticipated. It is with the same views that we must still persevere, in the hope that the Almighty Disposer of events will finally remove the obstacles which at present impede the full and free diffusion of the truths of revelation in China. Moral changes are usually produced slowly; we must not become remiss because immediate effects do not appear. China is still in a very unsettled state. The government seems under the influence of alarm. It supposes enemies where none really exist; and hence it annoys and harasses the people with unnecessary restrictions. Prosecutions and capital punishments are still frequent on account of the late rebellion. The last Gazette, dated at Peking, October 6, 1815, mentions the discovery of an attempt to spread the insignia of rebellion in the provinces of Hoo-pih, Keang-se, and Keang-nan. Several persons have been apprehended, and the Viceroy, who made the discovery, has been ennobled. These frequent attempts at rebellion of course alarm the government, and bring restrictions and vexations on the innocent.

“In June last, there was a persecution carried on against the Roman Catholics of Sze-chuen. The Viceroy of that province begins his report by saying, that the religion of the west, denominated the religion of ‘the Lord of Heaven,’ is a depraved or irregular religion, particularly injurious to the manners and hearts of men. Proofs of this assertion he does not bring forward. He says that in the fifteenth year (five years ago), 2000 families recanted, and upwards of 200 families since. He recently apprehended seventy-two persons; seized fifty-three books; took 620 crosses, three strings of beads, four pictures, two



dresses, and two religious caps. The loss of these things would be of little consequence ; the following part of the story is more serious. It should be noticed that in this case, and in another which took place near Peking, it is distinctly stated that, in the books taken, there were not found any expressions that could be construed into an opposition to government ; nor did the teachers defraud simple people of money. The Viceroy, by his using ‘Slave,’ when meaning himself, appears to be a Tartar. He closes his report by saying, that he suspects there is some European amongst the mountains of Sze-chuen, though he has not been able to apprehend him.

“His Majesty begins his reply by noticing the blind obstinacy of men, that though their persons be involved in the net of the law, when once a notion of ascending to heaven sinks into the mind, they are regardless of death. The two leaders, who would not recant, Choo-yung and Tang-gaou, are ordered to be strangled immediately. Thirty-eight, who also refused to recant, are ordered to be sent to Tartary to be given as slaves to the Eleuths. Amongst these are several women, and an old man of eighty. Women, and old men, are in many cases allowed to redeem themselves by paying a fine ; but in this case it is directed that they shall not be allowed to do so. Further, the obstinate old man, and a few others who seemed less culpable than the others, are to be selected and condemned to wear, for ever, a heavy wooden collar. Thirty-two, who recanted after being taken, are sentenced to receive a hundred blows, and be transported three years. Seven hundred, who, when they heard of the prosecution, came forward and recanted, are to be dismissed.

“A few days ago it appeared that the missionary

house, within the imperial city, had been searched by order of the Emperor, for the purpose of finding the blocks of certain religious books, in order to burn them. The officer who made the search, reported that the blocks had been destroyed ten years ago.

“During the summer, an impostor who gave himself out as some great one, a religious ascetic, was executed on account of his pretensions. There are, both in the north and south of the empire, various fraternities, of whose opinions I can procure no account, who are frequent objects of persecution. I remember one in the north, called the Hung-yang-keaou, ‘the Fraternity, or Sect of the Red Sheep.’

“A number of Chinese were about to sail the other day in a Portuguese ship for Penang, but the Chinese government has interfered to prevent them, and has sentenced three of those engaged in arranging the departure of the others, to be beaten, after wearing a heavy wooden collar two months. The magistrate who has been most active in it, holds his court next door to my house in Macao. He is extremely rapacious, and keeps spies continually on the alert, to find cause of attacking individuals, in order to extort money from them. He heard of a poor servant who had gone with a Portuguese to Goa, some years ago: he had him apprehended, and charged him with having been a Roman Catholic, to atone for which offence, he demanded three hundred dollars.

“I mention to you these occurrences to enable you to judge of the circumstances and prospects of this branch of the mission. As much work yet remains before me in respect of translation, I pursue the object of the mission in my closet. My services I continue on the Lord’s day; but fear, on the part of those who hear me, prevents their making a public profession of

what they have, I hope, some regard for. The difficulties and discouragements of the last year (1815) were numerous. The seizure of the type-cutters who were employed in cutting the types for the Dictionary occasioned much anxiety; and the suspense in which I was held for some time was embarrassing. God has mercifully spared me hitherto: blessed be his name!

“All the copies of the Scriptures have been dispersed one way or another. It is not practicable for me to supply the detail. The bookseller, who took some to the interior, has not yet returned. He took a letter to the Jews, said to be in the district Kae-fung-foo in Honan, but no answer has been received. The blocks for the small edition of the Testament, and also for the Book of Genesis, are in the hands of his partners: but when the type-cutters were seized, they became alarmed, and removed. I hope I shall recover the blocks again.

“Make my acknowledgments to the Bible Society for the assistance afforded by them to the objects of this mission; and also for a box of Bibles and Testaments, which I received in October last. They were a very welcome supply, and are in course of distribution.

“This season the first number of the Dictionary will be forwarded to your and Mr. Hardcastle’s care. I hope the Missionary Society will consider it as a furthering the object of the mission. It is to me a great task. The length of time which it will require to finish it, quite discourages me. But for it, I believe, I should have gone to England this season, to bring my family again to these countries.

“I had yesterday a letter from Mr. Milne, of the 4th of November. Mrs. M. had been a little unwell, and his printer was laid aside by sickness; I am about

to send him another. I hope you will be able to find means of sending him a press, and a well-qualified printer. It is not only required that he be a good workman, but also a pious man; and the more knowledge he has, the better. Mr. Thomson is applying to 'the language,' I suppose the Malay. If he likes the Chinese, I have ventured to recommend that he attend to it. Mr. M. wants a schoolmaster much, and an assistant. The great fault, I think, in our missions is, that no one likes to be *second*. There is an evil in that, inasmuch as it prevents the division of labour. Perhaps the advantages preponderate, but I have not been able to perceive them. It may be said, Our Saviour made no distinction amongst his disciples. It may be asked, on the other hand, are inspired apostles in all things an example to uninspired missionaries? Were all apostles? Milne is not strong—humanly speaking, he is not likely to be long-lived. I hope the Directors will see it proper to lay a good foundation at Malacca, for permanent efforts in respect to China, and the Chinese colonies; and may the Lord grant his blessing, without which all will be in vain.

"Jan. 3.—I learned yesterday that, during the difficulties in which the type-cutters were involved, the bookseller in whose possession were the duodecimo blocks of the New Testament, destroyed them to prevent discovery. I can do nothing at present respecting it; I must wait. Such things seem very much against us; yet who can tell how they may finally operate? Let us persevere, and look to Heaven for a blessing."

The following observations are strikingly illustrative of his scrupulous regard to truth, his great prudence, and his deep humility. With this view they are permitted to appear:—"In the report, it is said that one

of the students is under the tuition of a learned native of China. Should not more caution be observed? There never was a 'learned' native of China in England. Better be within the truth, than beyond it. I am sure the liberty I take will be excused, as proceeding from the best of motives. Care also should be used in representing missionaries preaching, after having been a short time in heathen countries; it requires a long time to enable one to convey truth in an intelligible way to the natives. Exaggerated accounts finally defeat our own object: if we have such learned assistance, and preach so fully, why does not more fruit appear? will an enemy ask. Allow me also to notice the impropriety of publishing exaggerated encomiums on living missionaries. You cannot help the kind-hearted zeal of pulpit orators; but perhaps the preachers would listen to a suggestion not to print, every thing that they uttered in the fulness of their hearts. I am quite ashamed to see my name standing in large capitals on the pages of the missionary sermons."

He then proceeds:—"A-fo, or properly Tsae A-fo (Tsae, being the sacred or family name, is not used generally), whom I baptized, continues to make conscience of attending on the Lord's day at worship. He is not so docile as I could wish. Kō Sēen-sāng continues with me to assist in compiling the Dictionary, or whatever else I require. His attendance is cheerful and regular on the Lord's days, and at family prayer. His natural disposition is very amiable, and his behaviour and temper exemplary. He is very timid. His son assists the Company's printer in composing. Whilst I am at Canton, he does not enjoy an opportunity of listening to divine truth. The last time I asked him what his views were of himself, and of the

gospel? he said, the same as they were, when I sent the paper which he wrote, in which he expressed himself so well. He is naturally of a proud, independent spirit; possesses a good judgment, with a large portion of self-estimation. Tsae-a-kéen, who wrote for the blocks of the New Testament, is not in my employ, and comes only occasionally to worship. He always discovered an aversion to the gospel. Last summer I was unable to continue the instruction to orphan boys. One lad, who was of that number, is with me, and continues to commit the Scriptures, &c., to memory. Appearances with respect to him are encouraging. A Hong Merchant, to whom I gave the Testament, remarked lately, that it appeared to him there were some things in our sacred books as fabulous as in their's; as, for instance, the ascension of Jesus Christ. Did I suppose that there are in heaven rooms, and other conveniences, for the material body of Jesus? I have a coolee (i. e. a labourer who sweeps the rooms, brings water, &c.) of tolerable integrity, though very ignorant, whom I cannot persuade to come and listen to my exhortations, or join in family worship; I think his real motive is a bigotted attachment to what he considers properly Chinese; though he says the reason is, that he is so poor he has no heart to worship God.

“I am engaged in translating the Book of Psalms, which I find difficult. Excuse the freedom with which I write my views and opinions. May the Lord accept your labours of love, and grant that you may see effected, that which, I hope, you will ever continue to desire—the conversion of many from the error of their ways. I remain,” &c.

In consequence of an alarm caused by the officers of the Chinese government searching the printing-

office in Macao, where the Dictionary was being printed, although unconnected with the mission, the person who had the care of the blocks for the 12mo. New Testament, in a fit of apprehension, destroyed the greater part of them. They were, however, recut for a second edition, the first having been by this time nearly circulated. Although the loss of the types was considerable, yet a timely and liberal grant of a thousand pounds from the British and Foreign Bible Society, enabled Mr. Morrison to proceed with a second edition, as well as to have blocks cut for the Book of Psalms. The following letters from the late highly esteemed Mr. Owen, show how justly Mr. Morrison's labours were appreciated by the noble institution to which Mr. Owen was Secretary, as well as its concern that so large a portion of the human race should participate in the blessings which it was the honoured medium of dispensing throughout the world.

TO THE REV. ROBERT MORRISON.

“MY DEAR SIR,

“Fulham, Jan. 6, 1815.

“I have great pleasure in being called upon officially to acquaint you, that the Committee of the British and Foreign Bible Society, deeply impressed with the importance of dispersing the Chinese New Testament among such of the population of China as may be found accessible, by yourself and your coadjutors, have unanimously resolved to grant you for that purpose, in addition to their former donations, the sum of One Thousand Pounds; and you are requested to draw for the amount in the usual form by a bill of thirty days sight.

“The work, my dear Sir, to which God appears to have directed your attention, and for the performance of which he has enabled you to attain such eminent qualifications, is one in which it is difficult to say,

whether the obstacles to be surmounted, or the effects to be anticipated, are the greater. Of those obstacles you seem duly aware; and you will, therefore, scarcely need to be reminded how important it will be to attend to the most elaborate and accurate version of your text; and to employ, for that purpose, all the light you can derive from the labours of your brother-translator at Serampore, and from the contributions of occasional and voluntary criticism.

“Should your translation be, on the whole, a faithful image of the sacred original, and the understandings of the Chinese be opened by its Divine Author to understand and admire it, what an honour will be conferred on your labours, and what blessing will you have been called to inherit!

“Desirous of participating in that honour, and that blessing, the British and Foreign Bible Society has furnished you, from time to time, with contributions of pecuniary aid; and you may assure yourself that it will continue to assist you in the prosecution of an undertaking so congenial with the object of its appointment, and the wishes of its conductors.

“Devoutly praying that God, whom you serve in the gospel of his Son, may graciously vouchsafe to preserve your life, and prosper your exertions for the advancement of his kingdom upon earth; and commending myself and my labours to your fraternal intercession. Excuse the haste in which this letter is unavoidably written. I remain,

“My dear Sir, very faithfully your’s,

“JOHN OWEN,

“Secretary to the British and Foreign Bible Society.”

TO THE SAME.

“MY DEAR SIR,

“Fulham, Sept. 5, 1815.

“I avail myself of the opportunity afforded by an



extra ship, to acquaint you that, at a meeting of the Committee of the British and Foreign Bible Society, it was yesterday unanimously resolved to grant you a further donation of One Thousand Pounds, in order to enable you to prosecute the distribution of the Chinese Scriptures with increased liberality and extension. The grant, to be valid, will require confirmation at an ensuing meeting; but I hazard nothing in saying that, from the importance of your object, the correctness of your proceedings, and the openings with which Providence has favoured you, the grant will be confirmed with the same union of spirit and sentiment with which it has already been adopted.

“The state of China is a subject which presses very strongly on the minds of our Committee; and they would consider themselves guilty of a serious dereliction of their duty, if they were not to afford those who are labouring to enlighten the subjects of that vast empire, their best and warmest co-operation. At what period it may be designed, in the councils of Providence, that China shall bow to the sceptre of Christ, is a question with which we have no practical concern. It is enough for us to know, that God has raised up instruments in different parts of the East, with endowments which qualify them to give to the Chinese, in his own language, those Scriptures which testify of Christ. If to this be added the disposition already manifested, in various places, to receive the precious boon, and highly to appreciate it, we have ample encouragement to proceed in our work, and some ground for hoping that the time to favour China, even the set time, is near at hand.

“Persevere then, my dear Sir, in that zealous and prudent course which you have hitherto so happily maintained. Lose no opportunity to improve your

translations, and bring your editions as near as possible to perfection, by all the assistance which it may be in your power to command. Your task is one of no ordinary difficulty; and we sympathize with you in the labour and anxiety with which it must be attended. But we desire to keep in our own minds what we are persuaded is ever present to yours, that the Master whom you serve will sustain you in your work, and give you to experience the consolation of his promise: ‘Behold, I am with you alway, even to the end of the world.’

“I am, my dear Sir, very faithfully yours,

“JOHN OWEN, Secretary.”

In the beginning of January 1816, the embassy returned to Canton, and Mr. Morrison resumed his duties and correspondence. Although fuller and more detailed journals of Lord Amherst’s embassy to the Court of China are before the public, yet the following abstract of that unsuccessful mission, interspersed as it is with valuable reflections on the moral state of the people, can hardly be here deemed irrelevant.

This account of Mr. Morrison’s journey to Peking, in connexion with the embassy of Lord Amherst, was transmitted by himself to the Rev. George Burder:—

“Having recently travelled through six of the provinces of China, in the suite of the British embassy, I beg to state a few circumstances which occurred in the course of the journey. With the political discussions, and transactions of the embassy, being irrelevant to our pursuits, I do not interfere.

“On the 7th of July, 1816, I embarked, with several other English gentlemen, at Macao; and on the 10th, his Majesty’s Ship the *Alceste*, having on

board his Excellency, the Right Honourable Lord Amherst, Ambassador from the Prince Regent to the Emperor of China, arrived off the Lemma Island. There I left the Honourable Company's cruizer Discovery, in which I had embarked, and went on board the Frigate. We had a very favourable passage to the Gulf of Chih-le, by which latter term the Chinese denominate that province in which Peking is situated. On the 28th of July, the five vessels of which the squadron was composed were safely anchored off the mouth of the river Pih-ho, i. e. 'the North River,' on which, at the distance of two days' journey by water, the famous town called Tëen-tsin, 'the heavenly confluence of streams,' is situated. The village which stands at the mouth of the river, is called Ta-koo. The land all around is a perfect plain, and so low as to be scarcely distinguishable from the anchorage, which, owing to the shallowness of the water, is eight or ten miles from the shore. There appeared here a want of civilization, with which I was quite surprised. The fishermen were either quite naked, or wore only a jacket thrown over their shoulders. The men who tracked the boats against the stream after we landed, were also in similar circumstances. Throughout the whole of the provinces of Chih-le and of Shan-tung, boys to the age of twelve or fourteen, went naked. At Ta-koo there is a temple dedicated to Füh, which is the Chinese pronunciation of 'Buddah.' They use commonly only the first syllable Füh, and hence, according to the spelling of the Manuscript Dictionaries, Foë, which modern writers have abbreviated to Fo.

"On the first of August, I went on shore at the request of the Ambassador to see Kwang, an Imperial Commissioner appointed to receive the embassy.

In this temple, I found an European print of the head of our Saviour. He was crowned with thorns, and had a reed in his hand. This print was pasted on a large scroll of paper, and hung up in one of the rooms of the priests, and incense vessels placed before it. There was some Chinese writing on the scroll, which I was anxious to read. The priest, however, said that the picture was there dedicated, and he could not take it down. He showed me a book containing the service which he said they read, when they worshipped this picture. The service was in an exceedingly mystical style. I could not that evening (it was now late, and I left at day-break the next morning) make out the scope of it. This picture, and the name Tëen-choo-keaou (by which the Romish religion is known), were the only vestiges of the Christian religion that occurred to me during the whole of our journey.

“Aug. 13.—We were entertained at a banquet given by two Imperial Commissioners, in the name of the Emperor, at Tëen-tsin. The same principle which operates in Europe, of inferior food and wine being placed at the bottom of the table, manifested itself in a different manner at this banquet. The Imperial Commissioners, the British Ambassador, and two Commissioners, Sir George T. Staunton and Mr. Ellis, sat on very low cushions, perhaps six or eight inches from the ground; the suite of the embassy sat on the ground, on which a red felt cloth was placed. We pride ourselves, and I think justly, on bringing fellow-creatures of the human species as nearly to a level as education and circumstances will permit; of avoiding marks of inferiority and subjection: not absolutely required for the preservation of social order. The people of this country, value themselves for having fixed by express rules every man's place in society, and attaching to it

certain external ceremonies, to force it upon the notice of all persons. Of the observance of these forms, superiors are always excessively tenacious. A spirit of domination on the one hand, and of abject submission on the other, generally prevails. An officer of considerable rank, with whom I often conversed, said of the Emperor, 'He is heaven to us,' which is as strong in their apprehension as if it were expressed in our phraseology, 'he is God Almighty to us.'

"The general principles of our religion give a tone of elevation and dignity to the human mind which is not felt here. Associating at stated periods for worship, and to receive religious instruction, when the infinite greatness of the Deity is continually held up to the view of princes, nobles, and people; and the idea often suggested that all earthly distinctions are comparatively nothing, and will soon terminate; this moderates the tendency to domination to which the human mind in prosperous circumstances, and elevated situations, is always prone; and at the same time, without interfering with the good order of society, raises to a manly feeling the hearts of the poorest and most abject. The people of this country never meet under similar circumstances. They do not associate under something approaching equality for the worship of their gods. The priests never preach nor teach orally. They occasionally inculcate piety to the gods, and the practice of morality, by means of the press. I am now writing to you from a temple in which are upwards of 100 priests, and as many idols. About fifty priests worship, with morning and evening prayers, which occupy nearly forty minutes, images of Buddah. There are three images placed on a line; before these the priests burn tapers, offer incense, and recite prayers, sometimes kneeling and repeating over and

over again the same invocation; and sometimes putting the forehead to the ground, in token of adoration, submission, and supplication. Day after day, and year after year, this is gone through; but they never associate the people of every rank and age, to deliver instructions to them. Indeed, they are not qualified. They are generally illiterate and uninstructed themselves. They are the mere performers of ceremonies, and should never be denominated by the same name that is applied to ministers of the Christian religion. The multitudes of people in this country are truly, in a moral and religious view, as ‘sheep without a shepherd.’ Without referring to the peculiar and important doctrines of Christianity, but speaking merely of its general aspect in Protestant countries, with the qualifications and duties of its ministers, in the public assemblies of the people, how vastly superior to the system of Paganism which prevails here! The contrast struck me very forcibly during divine service in this very temple, as performed by the chaplain of the embassy. We have heard much here about sitting or not sitting, in the presence of great men. The Chinese carry their objections to a ridiculous length to persons sitting, who are, in rank, a certain degree inferior to themselves; and on no occasions, religious or ceremonial, do superiors dispense with this usage. Hence, when looking round the congregation during the sermon, and seeing English noblemen, gentlemen of inferior titles, officers in his Majesty’s service, merchants, soldiers, and servants all sitting in the same room, and listening to the same instruction, the idea I mentioned above, of the general administration of the Christian religion being so very far superior, occurred with the greater force.

“The labouring poor in every country who can-

not read, might at first sight be supposed to be nearly on a level. But our Sabbath, and public assemblies for social worship, and oral instruction in the duties of men to God and to each other, place our poor in much more favourable circumstances than in this country. When the poor do not avail themselves of the advantages within their reach, as is too often the case, the beneficial effects of course will not appear.

“The middle and higher classes also, who have money to spend, and whose time is not wholly occupied in providing the means of subsistence, are placed in much more favourable circumstances than people of the same description in this country. There is more intellectual occupation within their reach. The free discussion of questions connected with the welfare of the country, the affairs of benevolent, literary, and scientific societies; even the newspapers and monthly journals, all tend, less or more, to employ, to exercise, and to strengthen the intellectual powers. Here, all discussion of the measures of government being entirely disallowed; all associations of the people for any purpose whatever being discouraged; and no interest taken in the acquirement of science, or of a knowledge of the general affairs of mankind; people possessing property and leisure want occupation; and become commonly (I would not say always) either idle smokers of opium, or slaves to sensual pleasure in its most debasing forms. Still there are degrees of public indecency, which have existed and do exist in other countries, which are entirely unknown in China. Indelicacy has no place in their religion, as was the case in ancient Greece and Rome; nor are unhappy females suffered by the government to walk the streets of towns, as is the case in our country.

“ Aug. 20.—The embassy arrived at Tung-chow, which is one day’s journey from Peking. Here we remained eight days, discussing with a person of the rank of a duke, and others, a question considered of vital importance by both parties. Yet it all turned on a ceremony. High officers of state in China, dependent Tartary kings and princes, all perform to the great Emperor a ceremony,—the strongest external expression of devotedness and submission, which this people, who abound in external forms of submission, have been able to invent. To kneel down on the ground, to place the hands when bowing forwards on the floor, and to strike the forehead against the earth once, seems an abundant mark of veneration, devotion, or submission. They however increase this, by requiring the person to strike his head against the earth thrice; which they again increase as we do our three cheers, by three times three. Between each three, the worshipper rises and stands erect, then kneels down again. This ceremony is called *San kwei kew kow*, rendered verbally, ‘Three kneelings and nine knocks’ of the head. Some of the gods are worshipped by three knocks, some by six, and Heaven by nine. This, by tributary princes and foreign Ambassadors, is performed to the Emperor alone, and apart from every other ceremony, as an expression of homage. It is called, by way of eminence, ‘*The Ceremony*’; and this is what the Tartars (for they were all Tartars who were sent to negotiate) required from the British Ambassador. That he should hesitate to perform it—few will wonder.

“The duke at last pretended to give way, and on the afternoon of the 28th, at four o’clock, we set off to



the palace of Yuen-ming-yuen, and, after travelling all night, arrived at daybreak the next morning. The hour appointed by the Emperor (or, as he is called, 'the son of heaven') for giving audience to the Ambassador had already elapsed. The Tartars rise early. We were hurried, after travelling all night, unwashed and undressed, to the door of the palace. A British nobleman, representing his sovereign, and who had come 50,000\* miles to the Court of China, demurred, as was natural, to enter thus into the imperial presence, and pleaded with the duke, who came out to urge the Ambassador into the hall of audience, that the fatigues of the night had made him unwell, and therefore requested that the duke would beg his Majesty graciously to defer seeing him that morning. To effect this with his master, the duke went in and said that the Ambassador was so ill that he could not stir a step. This produced a gracious order that the Ambassador should retire to the house provided for him, and his Majesty's physician would attend upon him. He did attend. What report he made is not known. He could not in truth report that the Ambassador was exceedingly or dangerously ill. The Emperor, however, thought he was imposed upon. He called a special meeting of his cabinet. Neither the duke, nor the princes, nor other courtiers, who knew the fact of our travelling all night, dared to tell him of it; his menial servants, who also knew the fact, did not tell him till two or three days afterwards, when it was too late, and his Imperial Majesty (in the heat of his displeasure, in the presence of those courtiers who knew the real state of the case, and

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\* Including his return.

could by stating it have appeased him, but who did not) decreed that the Ambassador should be required to depart immediately. This decree was carried into effect the same day. At four p. m., we left Yuen-ming-yuen, and, after travelling all night a second time, arrived at Tung-chow by break of day on the 30th.

“The Emperor afterwards discovered the real state of the case, and degraded the duke by removing him from situations of high trust which he held. The duke is brother to the Empress. Three other persons of the first rank were also removed from their offices, and an edict published, chiding his courtiers for their hateful indifference to the public welfare, and lamenting that selfishness should be carried to such a degree; a thing, he said, which he could not have believed to be possible. ‘The duke’s most intimate friends (as his Majesty stated it himself), who in ordinary cases professed the utmost attachment and cordiality, smiling and fawning upon him, when they saw him perplexed and embarrassed by the questions put to him, would not, though it was fully in their power, set him right, or state the truth for him.’ Every one said, ‘It is not my business.’ ‘Alas,’ said the Emperor in his edict, ‘on what a dangerous rocky eminence does a statesman tread.’ And in the next line adds, ‘if you had no regard for the duke, had you none for your country?’

“Notwithstanding all this, his pride and notions of dignity would not allow him to give an explanation to the Ambassador; he, however, ordered his own officers to treat him with politeness in passing through the country. The night of our departure, he sent three articles as a present, or, in their

phraseology, 'a donation' to the King of England, and took three articles from our presents, or, as they called them, 'tribute.' One article was the portraits of our beloved and lamented Sovereign, and of his Queen.\*

"I said I would not enter into the politics of the embassy, but the brief sketch which I have given you seemed necessary to enable you to judge a little of the character of this despotic and semi-civilized court.

"Sept. 2.—We commenced our return from Tung-chow. Time does not permit me to describe any part of the country through which we passed. Most of it, indeed, was travelled over by the English and Dutch embassies in the reign of the late Emperor Këen-lung, and is described in the books published on these occasions. The vast plain of Ch'ih-le is what strikes every one; and the extent of the canal which is navigated from Tëen-tsin (called Tien-sing by writers in the last embassy) to Hang-chow, in the province of Ch'ë-keang, is also far famed. We sailed on it only till we reached the Yang-tsze-keang, a noble river which rises in the province of Sze-chuen, and empties itself into the sea, not far from the ancient capital, Nan-king. Instead of crossing it, and passing down the opposite canal through Ch'ë-keang, we proceeded against the stream of the Yang-tsze-keang as far as the lake Po-yang, which we crossed, and at Nan-chang-foo, the capital of Keang-se province, again came to the route pursued by the former embassy.

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\* His Imperial Majesty addressed a letter to the King of England, which was translated by Mr. Morrison; it will be introduced at the end of the journal as a curious specimen of the high tone assumed by this despotic monarch towards an independent nation.

“October 6.—We crossed the Yellow River, which at that period did not present so grand a spectacle as was generally expected. Its width was not so great, nor its current so rapid, as most of us supposed, nor yet were its waters so yellow. Still it had a fine appearance, and the recollection of the great length of its course, and the frequent ravages which its impetuous waters at certain seasons make, by overflowing or washing away its soft alluvial banks, gave dignity and importance to the prospect.

“October 11 and 12.—A little above Nan-king, at a fine pagoda called Kaou-ming-sze, we changed our flat-bottomed boats used on the canal, for larger and differently built ones, intended to navigate the Yang-tsze-keang. Not more than half of the space enclosed by the walls of Nan-king is inhabited; the remainder is fields and gardens, with now and then a cluster of houses.

“Just before entering on the Yang-tsze-keang, we stopped at Kwa-chow, where I conversed with a Mohammedan gentleman, in one of the temples of Buddah, where he was lodging for a day or two. Temples in China, like religious houses on the continent of Europe, are often employed as temporary inns by travellers. Government also turn them to this purpose; hence it is that the temple from which I address you, is made the residence of the British Ambassador. Mohammedans are found in considerable numbers in several parts of China. They are allowed the exercise of their religion, and are admitted into the service of government. The gentleman I have now mentioned is an officer of government, and another with whom I conversed at the capital of Keang-se was in the army. I was informed by these persons that in Keang-nan they have thirty-six

mosques, which in Chinese they call Le-pae-sze, 'Temples of worship.' In Shan-tung, I saw the exterior of several of their mosques, but, unlike the temples of the idolaters in China, they are generally locked up, except on their Sabbath, which occurs on our Friday. They have a teacher, who recites their service in Arabic. The people also learn to repeat the service, but do not understand it. My informant said, that neither the service nor the doctrines of the sect were translated into Chinese. I should think he was incorrect. I wished him to inquire amongst his friends, and procure me a book; but he persisted that no book in Chinese existed. I endeavoured from these two persons to gain further information, and also from an old shopman in the north, whose sign-board, or rather lantern, which served the purpose of a sign-board, caught my attention; he had written on it, '*Hwuy-hwuy laou t'een*,' An old Mohammedan shop. They all agreed in the same story, viz. that it was by the simple word '*Choo*,' Master, Lord, or Sovereign, they expressed the Deity, and not by the word '*Shin*,' a spirit, or immaterial divine Being, because, said the gentleman at Kwa-chow, '*Shin she tsae tsaou hwa che nuy*,' the (Shin) gods, or spirits, were included in the things created' '*we* (the priest of Buddah sitting by) *king Choo*,' venerate the Lord, who is, '*Woo yen chin Choo chwang tsaou wan w'uh*,' the Lord of non-existence, and of whatever exists, the Creator of all things. He is, '*Woo sze seang, woo pe seang, t'uh y'ih chin Choo*,' there is nothing can be likened to him—nothing compared to him—he is one only, the true Lord. To the word *T'een*, as used for the Deity, the other person also objected, by saying, '*T'een, she Choo so tsaou hwa te'ih, shin y'ih she*,' heaven was created by the Lord, and the gods also.

“By the person first alluded to, I was informed that at Kae-fung-foo, in the province Ho-nan, there were a few families denominated the ‘*Teaou kin keaou*,’ the religion or sect which plucks out the sinews from all the meat which they eat. They also had a Le-pae-sze, Temple of worship, and observed the eighth day as a Sabbath. This statement corresponds with what is related in Grosier respecting the persons considered Jews; and I think that the account here given strengthens the probability that they are so. The Mohammedan gentleman said he thought they were the same as the ‘*T’een-choo keaou*,’ i. e. the Roman Catholic Christians. A copy of a letter sent out in Hebrew, by some Jewish gentleman in London, was last season forwarded by a native to Ho-nan, with a promise, that if he could find any persons who could read and answer the letter in the same language, he should be rewarded for his trouble. He went to Kae-fung-foo, and, as he said, found a person who said he understood the letter, and who undertook to procure an answer in a few days; but the times were so troublesome from various rumours of rebellion, that the messenger became apprehensive, and left before the person who took the Hebrew letter from him, brought him any answer.

“October 19.—We left Kwa-chow and the beautiful prospect seen from it. Opposite to it, there rises out of the Yang-tsze-keang, a conical island called ‘Kin-shan,’ the golden hill. It was visited by some of the Emperors of the present family, and is ornamented by temples up its sides, and a pagoda at its summit.

“From the rapidity of the current, the navigation of the Keang, as it is called for the sake of brevity, is difficult and dangerous. We depended on the wind;

and we never sailed at night, which occasioned our stopping whole days at one place, and at other times very early in the day. This continued till the 19th of November, when we left the Po-yang lake, and changed boats at the capital of Keang-se. Thus, for a whole month, we had delightful walks for miles into the country. The climate was cool and pleasant, and the scenery greatly varied. The banks of the Keang, diversified by gentle swells, clothed with wood exhibiting every form of leaf, and foliage of every hue, were beautiful.

“On the Po-yang lake, I visited a most romantic spot. In Shan-tung we passed not far from the birth-place of Confucius, and at the place I now mention, there is a college at which Choo-foo-tsze, the most esteemed commentator on ‘the Four Books,’ taught about 600 years ago. The college is situated at the top of a glen, through which a clear stream winds its way over a rocky bottom. Near the stream are cultivated spots, and up the sides of the hills a variety of timber grows. At the top of the glen, the Leu-shan, ‘mountain of retreat,’ lifts its black and rocky summit, and defends the ‘College of the White Stag Valley’ from the wintry blast. Here Choo-foo-tsze taught. They show the rock on which he angled, and a tree yet bearing flowers which he planted with his own hand; to pluck the leaves of which, is by the local magistrate strictly forbidden.

“Dec. 20.—We passed the mountain called Mei-ling, which divides the provinces of Keang-se and Canton. To render it more easily passed, a deep cut was made through the solid rock at its summit, by the liberality of an individual, who had retired from the court of the Dynasty Tang, about 1000 years ago. His image is now placed in a temple on the Canton side of the

hill, and divine honours paid to it. But the whole of this land 'is full of idols ; they worship the work of their own hands ; that which their own fingers have made.'—Isa. ii. 8.

“ Jan. 1.—The embassy arrived at Canton. Nearly six months had elapsed from the time that I embarked at Macao. In the course of the journey, I had seen many temples ; they were frequently in bad repair, and some of them in ruins. Those religious structures, which are somewhat like the monument at London bridge, called by us Pagodas, and by the Chinese Tă, were many of them falling down. They were built chiefly during the last dynasty. Priests do not live in them, but idols are placed in the different stories ; and from an inscription which I saw on one, I judge, that an idea of placing the idol as near to heaven as possible, was part of the motive for building them so high. The loftiest are nine stories ; some are seven ; some five. They are often built on the tops of mountains, where the labour and expense of erecting them must have been immensely great.

“ I should have been glad to have written you a fuller account of my journey, and to have indulged in some reflections, but the large portion of time which my varied avocations demand, and a rather widely extended correspondence, prevent my doing so.

“ I remain, &c.,

“ ROBERT MORRISON.”

LETTER FROM THE EMPEROR OF CHINA TO  
THE KING OF ENGLAND.

“ The supreme potentate, who has received from heaven and revolving nature, the government of the world, issues an imperial mandate to the King of Eng-



land, with which let him be thoroughly acquainted. Your country, situated remotely beyond a vast ocean, sincerely tenders an offering of devotedness with ardent affection, transforming to the influences which emanate from this land.

“Formerly in the fifty-eighth year of Këen-lung, when the reign of the exalted, the honourable, and the immaculate Emperor approached its close, you sent an Ambassador across the seas to our palace. At that time your Ambassador with veneration and respect performed the ceremony without excess or defect, and in the observance of the forms of decorum he was enabled to look up and receive Imperial favour and affection; to see his Majesty, to be entertained at a banquet, and to have gifts, numerous and elegant, conferred upon him.

“This year you, O King, again sent an Ambassador to present a written representation, who was provided with the productions of your territory to introduce to me.

“I, the Emperor, considering that you, O King, were truly sincere in feelings of respect and obedience, was exceedingly pleased, and caused forthwith to be examined former records, and regularly enjoined a great number of officers to wait for your Ambassador, that on the day of his arrival he might respectfully see the Imperial person, and be entertained with a banquet, in all things exactly according to the ceremonies of the preceding reign. Your Ambassador began to hold intercourse at Tëen-tsin; I appointed officers to be there to confer an Imperial banquet; he would not be obedient to the prescribed ceremonies. I, the Emperor, in reference to a petty officer from a remote country, did not deem forms and ceremonies of great consequence; it was a matter in which in-

dulgence and compassionate forbearance might be shown, and therefore especially ordered great officers of state to be accommodating with your Ambassador; and when he arrived at Peking, to tell him, that in the fifty-eighth year of Këen-lung, your Ambassador, in performance of the ceremony, completely (or always) knelt, and bowed the head to the ground, according to the stated forms on this occasion; how could a change be admitted! Your Ambassador told my great officers face to face, that when the time came, he would obey, and would perform the kneeling, and bowing the head to the ground; that no excess or falling short of the established forms should occur. My great officers in conformity to, and reliance on this declaration, reported it to me, and I sent down my pleasure, that on the seventh day of the seventh moon your Ambassador should be ordered to see the Imperial person; that on the eighth, in the great hall of light and splendour, a banquet should be conferred; and rewards bestowed; and again, that in the garden of mutual pleasure, food should be conferred; that on the ninth, leave should be taken, and on the same day, it should be granted to ramble among the hills of ten thousand ages (壽萬山); that on the eleventh, at the gate of great concord, rewards should be conferred, after which he should repair to the board of rites to a banquet, and on the twelfth he should be sent to proceed on his journey.

“The day of performing the ceremony, and the etiquette to be observed, my great officers all previously stated to your Ambassador. On the seventh, the appointed time for your Ambassador to see the Imperial person, he had arrived at the palace, and I the Emperor was about to enter the hall of audience. The Ambassador suddenly affirmed that he was ill,

and could not move a step; I thought it a possible case that the Ambassador was taken suddenly ill, and therefore ordered the assistant Ambassador to enter and see me; but both the assistant envoys also affirmed that they were ill! This was rudeness which was never exceeded. I did not inflict severe chastisement, but sent them away the same day with an order to return to their country. As your Ambassador did not see the Imperial person, it was also inexpedient to send in the written representation from you, O King. It is in the state it was, to be carried back by your Ambassador.

“It is considered that from the distance of 10,000 leagues, you, O King, respectfully presented a written representation, and duly offered up presents; that your Ambassador’s inability to communicate in your behalf with profound veneration and sincere devotedness, is his fault; the disposition to profound respect and obedience, felt by you, O King, I indeed really perceive. I took from among the articles of tribute only maps, landscapes, prints, and portraits, and highly commend your feelings of sincere devotedness, just the same as if I had received them all; there were bestowed upon you, O King, a white Joo-ee (emblem of prosperity), a string of court beads, two large purses and eight small ones, to manifest tender and indulgent treatment.

“Your country is too remotely distant from the flourishing and central Empire (China). To send an Ambassador such a distance over the waves of the sea, is not an easy business. Further, your Ambassador cannot understand and practise the rites and ceremonies of the central nation; the subject involves a severe labour of the lips and tongue, to bear which, is by no means pleasant. The Celestial Empire does not

value things brought from a distance, all the curious and ingenious productions of your country also it does not look upon as rare pearls. That you, O King, should preserve your people in peace, and be attentive to strengthen the limits of your territory, that no separation of that which is distant, from that which is near, should take place, is what I the Emperor in reality, highly commend. Hereafter there is no occasion for you to send an Ambassador so far, to be at the trouble of passing over mountains and crossing seas.

“If you can but pour out the heart in dutiful obedience, it is not necessary to come at stated times to court, ere it be pronounced that you turn towards the transforming influences which emanate from this land.

“This Imperial mandate is given that you may for ever obey it.

“KEA-KING.

“21st year, 7 m., 20 d., A.D., Sept. 11, 1816.”

It is remarked by Mr. Milne, that “this journey afforded Mr. Morrison a little relaxation, which was very necessary, after nine years’ close and incessant study. His health was much improved, considerable historical information of a local kind was obtained, and many opportunities of becoming acquainted with the various spoken dialects which prevail through the country presented themselves in the course of the journey.”

Besides the brief journal just given, Mr. Morrison wrote a more copious one, which was published in this country, and the proceeds of it appropriated to the relief of an indigent family. During his absence from the scene of his immediate labours, a volume of Dia-

logues, Chinese and English, which he had previously prepared, was printed under the superintendence of one of the gentlemen connected with the British Factory.

From Mr. Morrison's very extensive correspondence, a few selections may be here introduced, which show how highly he was esteemed by those who for many years lived on terms of intimacy with him, and who had the best opportunities of witnessing the exercise of those amiable qualities which ensured the admiration of all who best knew him. While staying at Mr. Morrison's on a visit for her health, Mrs. Milne writes: "Accept of my best thanks for the American wine, but, dear Robert, when I speak of thanks, I do not know where to begin, myself and family are under so many obligations to you. Your silent, although not unobserved solicitude for my recovery and comfort, and the care you manifested for the children, can never be forgotten by me. May the best of blessings rest on you and your's."

FROM MRS. (NOW LADY) URMSTON.

"MY DEAR SIR,

"Macao, Jan. 4, 1816.

"I am so infinitely indebted for your repeated proofs of friendly kindness and attention, that I cannot leave China without expressing my grateful sense of it, and offering you my sincerest thanks and good wishes.

"The Chinese books arrived safely a few days since, and are the last, I believe, of a long list of curiosities, which you have from time to time kindly bestowed, and increased my debt of obligation.

"They are all exceedingly valuable to me, and shall be duly prized; but let me assure you, far less from their own peculiar worth, and various claims to

notice, as coming from China, than as affording me perpetual and most pleasing remembrances of a very esteemed friend.

“If there is any thing I can convey to, or in any way in my power serve Mrs. Morrison, I shall feel gratification in being so employed.

“I will preserve the address you have favoured me with, and should rejoice, if permitted to reach England in safety, to have an opportunity of seeing my old friend there, and I trust restored to better health.

“Believe me, my dear Sir, how sincerely I offer every friendly wish for the future comfort and happiness of yourself and family (trusting you may all soon be reunited), which the return of this season and commencement of another year particularly calls forth. Mr. Urmston cordially unites with me in these wishes, and best regards; and I am, my dear Sir, your's most sincerely and obliged,

“ELIZABETH URMSTON.”

FROM J. T. ELPHINSTONE, ESQ., LATE CHIEF OF THE  
BRITISH FACTORY IN CHINA.

“Grant, April 5, 1816,

“MY DEAR SIR,

“Lat.  $1^{\circ} 52' N.$ , Long.  $22^{\circ} 32' W.$

“Our accidentally falling in with the Marquis of Ely, affords me an opportunity of saying we are thus far on the voyage to England: having hitherto made a tolerably fair passage, I hope our luck will not leave us, but enable us to reach England early in May. Nothing has occurred since our quitting China worth the mentioning, and I regret to say I was unluckily prevented seeing perhaps the greatest sight in the world at St. Helena; Bonaparte, who still calls himself Napoleon, is safe and snug on that island, of course well looked after; and the regulations respect-

ing people seeing him, and even landing from the ships, are strict: he requires previous notice being given him the day before, when the names and qualities of the persons wishing to see him must be given. Without this previous intimation, he will not receive people, and, as I was informed on our anchoring, our stay was not to exceed thirty-six hours, it was to all appearance impracticable; as our Commissioners continued to eke out another day, some of the more fortunate, or rather more adventurous, had half an hour's converse with the great man, who was very civil, and, like monarchs, asked questions of each. I shall never cease to regret my disappointment till I again have an opportunity of seeing him: he enjoys, as is said, most excellent health, and is likely to live for many years.

“By the accounts from Europe, I perceive some time after January, it was probable an embassy would depart from England, and you will therefore very probably receive this at Peking, as I conclude you will be the principal person on the mission: report says, Sir George Staunton and myself were to have been of the party. I regret that more detailed information of the Court's intentions had not reached me before arrangements were so far made; not that I did regret leaving China; the change of climate, my health and strength, I found, really much wanted. I know not whether the Court will feel satisfied with my having quitted China, but when they advert to the able hands in which the Company's affairs were left, I do think I shall be fully excused.

“I was so hurried before my departure, and remained in such a state of uncertainty as to that event till the last, that I had not so much conversation with you on the subject of the embassy as I intended. It was said you augured no good of it; I think it can do no harm,

but on the contrary I expect good. Nothing of any great appearance, neither concession of territory, or concession of duties, or commercial immunities, but I think a certain degree of additional weight must be given the Committee in the estimate of the Canton government. The communications will, through your means, bring the two parties together, and the intercourse with Peking will serve to keep the Canton gentry in some check. This is, I think, all that can be expected at present, and it may prevent a repetition of any attempt to break the junior merchants, or otherwise molest the trade. Pawn-ke-quā will, I apprehend, be at least a doubtful friend; and Chun-quā, decidedly our foe. These two will not fail to inculcate the necessity and expediency of keeping the English under, and unless the English, after the manner of eastern nations, by presents—(trifling perhaps in value to the superior Mandarins, and perhaps something more substantial to the inferior gentry), and by some apparent attention to their customs and manners, and civility, endeavour to do away their impressions—the intercourse with the officers of the Canton government will not endure for any length of time. Personally, I must admit it was to me both fatiguing, disgusting generally, and tiresome always, and it was satisfactory to me to see that you encountered the foremost rank, and all this without a murmur; the superiority that the Mandarins generally affected, was at times almost too much; however, I consider it a duty, and I have not to reproach myself with having, to my knowledge, allowed any good occasion to pass of communicating with the Mandarins. All our endeavours will be of no use unless the customary presents accompany our civilities. I do not mean expensive ones, but occasionally sacrifices must be made, and if we have any point to carry,



I apprehend it must be paid for. You will rather dislike the interruption that the northern tour may occasion to the great work on which you are employed. I regretted extremely not having the opportunity to present the first number to Bonaparte, which I fully believe he would have appreciated as it justly deserves. To his visitors he does perhaps not appear to advantage; merely asks questions—and sometimes rather trifling ones; but I understand Colonel Wilks, the governor, who is himself a very able man, and with whom Bonaparte seems to have had more full confidential communication, says that he is wonderfully informed on almost every subject, both literary and scientific: he would therefore have received your work with the value it merits. Without respect to the work, I am so ignorant of the mystery of Bookselling in England, that at present I can say nothing on the subject, but on my arrival I will endeavour to gain information, and what may be useful or of advantage to you, I will not fail to communicate to you. The Dialogues that accompanied the Dictionary, our Ambassador must regret being without; however, under your guidance, I have no fear for him.

“Mrs. Morrison will probably be in Ireland when I arrive, but should she be within hail, I will certainly see her. We have not yet communicated with the Ely, but have just spoken to a small French vessel with white colours. All matters appear quiet in Europe, and the Lord grant they may continue so; although the internal discords both of France and Spain will, probably, prevent either of the three countries for some time enjoying the tranquillity we could wish them. Farewell, my dear friend; I hope to see you as well as when we parted, and I hope at

all events I may have the pleasure of hearing from you. Mr. Millet is well, and desires his remembrance.

“Your’s sincerely,

“J. T. ELPHINSTONE.”

FROM THE SAME TO THE SAME.

“Upper Harley Street,

“MY DEAR MORRISON,

“Nov. 7, 1816.

“I have to thank you for your several communications, and for the interesting accounts you were so kind as to send me; for although at a distance, and respecting the Chinese, they are, as every thing that comes from you, very interesting to me. I have since been in Caledonia, from whence I am but just returned, and have not had an opportunity of meeting Dr. Wilkins, whom I chiefly rely on for information respecting your great undertaking, the Dictionary. I trust something more than mere curiosity will actuate all who have libraries, and that it may occupy a place in each; in all public institutions, colleges, &c., of course there it will be found. I trust you have met with no interruption from the visitations of the Nan-hae-hëen’s followers, or others, and that the people you employed have learned the lesson of prudence. The affair of the seizure of the types terminated fortunately. I was fearful at one time it would excite attention. I further trust my friend Pawn is your friend. How-quá, though cold, and I believe unfriendly to me, is too much averse to any business with the Mandarins, to lodge an information. Pawn dearly loves to command and control—as before he was wont to do, and unless we regard him as an oracle he is ever dissatisfied. He is certainly a very clever able man. I like better to dine than to do business with

him. He has wit enough to see that when we can converse in Chinese, his power is restrained. I understand the Honourable Court were fully disposed to view every thing relative to you with the utmost liberality, and the explanation we offered of your proceedings, in reply to their orders, was deemed quite satisfactory, for they know how high your merits are, and the value you have been to their affairs; at the same time, they observed that there were good grounds for alarm, in which I must confess I fully agreed with them; for your friends in this country had published such reports of your proceedings in the way of converts, printing and publishing the Scriptures, as was quite sufficient to create the alarm that it did. As it is, I hope there will be no uneasiness to you from Pawn or others, but should an officer of the government come to the Committee with your book in his hand, and desire us to expel the writer, what could we say?

“Your Dictionary will, I fear, be interrupted by your journey with Lord Amherst; but this again will be amply repaid by the opportunities you will have of meeting the multitude at Court, for there, you perceive, I doubt not, you will go. I do not believe that the provincial government of Canton are over desirous of the communications, but I think if we managed properly their interference might have been prevented, and once arrived at the mouth of the Pih-ho, I think the Emperor would scarcely refuse the visit of Lord Amherst. We have no friend in the Viceroy of Canton, or in the Foo-yuen; we have old Sung; and probably no enemy in my former friend the Foo-yuen. Han and some others, may be rather well disposed. Still on the plea of the ceremony of knocking head, his Imperial Majesty has certainly, or his ministers, a

very ready excuse for declining to receive the visits. Still good will come of the embassy, inasmuch as it proves we know the way to the Pih-ho; and also that we are not quite forgotten, or unprotected by *our* Emperor.

“I conclude your sojourn at Peking will not be long, and that probably even by this period you are thinking of your return. Our latest letters from China are dated in April, but I have none. I was sorry to hear that Sir William Fraser was again unwell. I sincerely hope he is recovered, for I know not a young man for whom I have more regard, or a higher esteem for his fine manly and honourable way of thinking. My friend Metcalf, I am most happy to hear, is recovered, and will probably be in China in May or June. This will have left Sir George Staunton quite at liberty to go to the north, should he be disposed.

“There is a general cry of distress in this country, from high to low, rich and poor; the fall that has taken place in the produce of the earth, wheat, &c., has occasioned a comparative fall in the value of land, and the farmers taking advantage of the clamour their landlords raised two years ago, have called out also, and generally refuse to pay their rents. In some places the farms have been given up, but I believe generally there has been a defalcation in the rents, from the over speculation at the peace to the Continent and to America. The immense shipments of goods of all descriptions have not yet been sold or paid for. This was a severe blow on the commercial world, the opulent bankers and people who lent money on probably goods or land, the goods became thirty or forty per cent. of less value, and land perhaps unsaleable; an alarm was given, the banker was run upon, his debtor or the securities lodged were not immedi-

ately available, and the house was obliged to stop payment: this was the case with many; there is, however, so much information generally in the country, that people soon recover their alarms, and the failures have not been so many as might have been expected, although there has been a great interruption to credit, and the commercial world thrown into infinite distress. Perhaps I may have the pleasure of seeing you once more, and probably not very long after you receive this, but I will write you by the Bombay ships. Farewell, my dear Morrison; pray remember me to our friends, and believe me to be,

Most faithfully your's,

“ J. ELPHINSTONE.”

At the commencement of the ensuing year, Mr. Morrison renews his correspondence with the Bible Society, in a letter from which the following extract is taken :—

“ Canton, Feb. 24, 1817.

“ I have acknowledged the receipt of the last grant, &c. An edition of 9000 copies of the New Testament is about to be struck off at Malacca, the consequence of its being thought imprudent to do it here.

“ I am sure the Committee of the Bible Society will enter fully into the feelings and views of one who lives under a government decidedly hostile to the introduction of Christianity in any form. We wish to use no other than peaceful endeavours. We must not be impatient. We will, in a humble dependence or divine aid, go forward; doing as much towards the accomplishment of the object as circumstances will permit, and cherishing, at the same time, the hope of a change in the views of the rulers of this populous country. I have desired Mr. Milne to print along

with the New Testament, an edition of the Book of Genesis, and I think it is likely that he will print some copies of the Book of Deuteronomy, which he has himself translated. Should I not remove thither myself, I propose to send down the Book of Psalms at the close of the year.

“You must forgive the brevity of my letters. I am anxious to carry onward my translations of the Old Testament. It has struck me, in passing through China, how exceedingly adapted the Old Testament is to be put into the hands of idolaters. In almost every page, idolatry is, directly or indirectly, condemned.”

The following extracts from letters to private friends exhibit in a vivid manner, though briefly sketched, a picture of patient endurance under difficulties and discouragements, which proves how well the writer had counted the cost, when he entered on such an arduous field of labour. It was in the spirit which inspired the great apostle Paul to say, “None of these things move me:”—

TO A CORRESPONDENT IN AMERICA.

“Canton, Feb. 25.

“I had much satisfaction in hearing from you by your letter of July, 1816. It reached me at my return from an interesting journey through six of the provinces of China. I am still engaged in translation, and in compiling the Dictionary, which is a very laborious work. My courage and perseverance almost fail me.

“My brother Milne, at Malacca, is doing well. My heart is comforted by viewing that station as likely to be the seat of permanent efforts to evangelize the numerous millions who read the Chinese language. This

is a very lonely situation, dear S——. I have been here these ten years now. I wish I could see it my duty to go where I might enjoy the sweets of liberty and religious society. I am under continual dread of the arm of the oppressor, and more than that, the natives who assist me are hunted from place to place, and sometimes seized. Forgive the brevity of this—my hand is weary of holding the pen. My health would be better if I could exchange it sometimes for the plough. Your's affectionately,

“ROBERT MORRISON.”

EXTRACTS FROM LETTERS TO DR. WAUGH.

“Canton, Feb. 24.

“The few feeling lines which you wrote to me by Mr. R——, I received from his hand: but it was a season of so much hurry, I saw him but twice: I had but just returned from Peking, and had then to attend daily on the Ambassador. Ten years have elapsed since I left you. I feel myself comparatively an old man; how much more must those be so who were old when I left England. O what a blessing is it to have the hope of eternal life rising brighter and brighter as we enter the valley of the shadow of death. May this blessedness be your's and mine.

“I have now resumed my duties at the desk. I feel the confinement a good deal after having been so much in the open air in travelling through China. Milne's health is failing him. He fully intended to have come on to China for the benefit of the cold weather, but was prevented. With a weak constitution he fagged too hard. He is very active in the good cause.

“The government here is acting just now against the press which prints my Dictionary. I am con-

cerned for your old acquaintance Sam. His name is down, I hear, and A-Fo, and his brother A-Hëen. My old assistant Kō Sëen-säng has absconded. A fortnight has elapsed since the government officers broke into the printing-office, and carried off some of my Dialogues and Chinese types.\*

“This is a very tiresome place; lonely, and in continual apprehension. I hope the Almighty arm, which has been my defence heretofore, will still preserve me from evil.”

“December 13.

“My esteemed and venerable Father, I have once more to drop a few lines to you at the close of the year. God is mercifully preserving me and leading me onward in the same steady pursuit of the fresh object of this mission, viz. the translation of the Sacred Scriptures. I am now printing the Book of Psalms. Milne and I begin now to be very desirous of wider fields to distribute these books, to preach and to teach the Lord Jesus Christ.

“Milne is very poorly; what will become of this

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\* The seizure of the Dialogues and types was occasioned by a quarrel among the workmen, one of whom, to revenge himself on the type-cutters, took a sheet of the Dictionary to the Tso-täng, or District Magistrate, who, glad of such an opportunity to extort money, sent his police runners to seize the printing materials and natives, engaged in such an illegal proceeding as that of assisting foreigners to print in the Chinese character. This circumstance was attended with much annoyance to the parties concerned, but, by the firm resistance of the English Chief, Sir Theophilus Metcalfe, matters were finally arranged, so that the Dialogues and types were not given up; but the Viceroy of Canton issued orders that natives should not assist foreigners in cutting or printing the Chinese character. For a considerable time Mr. Thoms had to instruct Portuguese workmen to cut the Chinese characters which were required for the Dictionary.



mission if he should die now ! There is no favourable change in the temper of this government yet. May the Lord change soon the hearts of the rulers of this land. The people, too, are a sceptical, cunning, lying, worldly race. God have mercy on them, and change their hearts for Jesus' sake ! They cannot be worse than the Greeks and Romans were, nor worse than our forefathers. The gospel of Christ is mighty. Farewell ! May the evening of your days be blessed."

About this time Mr. Morrison drew up a narrative of the preceding ten years of the Chinese Mission, which was enlarged upon by Mr. Milne, and published at Malacca, a brief outline of which is here appended, as addressed to the Missionary Society.

In a letter from Canton, dated Sept. 4, 1817, Mr. Morrison thus reviews the progress and present aspect of his Mission:—

"Ten years have this day elapsed since I first landed on these shores. To carry into effect the objects of the Missionary Society (which were at the same time objects dear to my own heart) I left my native land. God has been gracious to us; he has borne with our infirmities; he has granted us in part the wish of our hearts; and blessed be his holy name.

"You can remember the deep interest which the excellent Mr. Hardcastle took in the objects of the mission. I believe that to him it owed its origin. I remember also the devoted zeal of Mr. Reynor. You know that at that period our difficulties were many, and our prospects very limited. I am afraid that many of our friends think but little has been done; and it must be acknowledged that our progress has been but small. But we should remember what were

the obstacles which stood in our way; and what was the amount of our immediate hopes; that we may be duly grateful to God, who has granted us even more than we then anticipated. Our knowledge of China was very limited—our hopes of a residence small—our interest nothing. To learn the language, and by degrees render the Sacred Scriptures into Chinese, was the object which we immediately contemplated. Your mission to China now possesses considerable knowledge of the country—the character of the people, and the language. It is furnished with instruments with which to begin the more spiritual part of its labours. The New Testament is rendered into Chinese, has been in part put into circulation, and will, we trust, produce salutary effects—for the ‘word of the Lord shall not return to him void.’

“An important and promising branch of the mission has been established at Malacca; and from thence divine truth has, by means of the press, been diffused amongst those who speak and read Chinese, to a considerable extent. Two persons have renounced idolatry, and professed faith in our Lord Jesus. Let us not be ungrateful. We, or our successors, shall see greater things than these, if we faint not. O that God our Saviour may shed down richly his Holy Spirit, to strengthen our faith, to purify our hearts, and to bless our labours! We have cast in a little seed, as it were a handful, into an immense field—if it take root, and bear fruit, that again will supply more seed, which shall be sown by other hands—and thus the work will progress, till the whole land be filled therewith.—Faint not.

“My colleague, Mr. Milne, has been here, with his whole family, for some time. His health, as well as that of Mrs. Milne, has been improved in some degree.

They purpose leaving this place in January next. Mr. Milne came to Canton, not only on account of his health, but also to attend some affairs of the mission, and to look over with me his translation of Deuteronomy, and the Book of Joshua. These, together with the Psalms, will be put to press at Malacca, in the course of 1818, should God in mercy grant to my brother life and health. Our lives are in his hand, and my days may be shorter than those of my esteemed fellow-labourer—but appearances are against him—his lungs are weak, and he is greatly emaciated. We have divided the remaining parts of the Old Testament between us, and purpose, if possible, to finish the whole in 1818. Mr. Medhurst has sent up a specimen of small metal types, intended for the Magazine and Tracts, which is very promising. The qualifications and attention of Mr. M. give us great satisfaction.

“I have translated the Morning and Evening Prayers, just as they stand in the Book of Common Prayer, altering only the prayers for the rulers of the land. These I am printing, together with the Psalter, divided for the thirty days of the month. I intend them as a help to social worship, and as affording excellent and suitable expressions for individual devotion. Mr. Milne wished to modify them, so as to render them more suitable to our peculiar circumstances, and the state of the heathen; but as they possess here no authority but their own general excellence, and are not binding on the practice, or conscience of any—and as they are not exclusive, I judged it better to preserve them as they are—additional helps may be afforded if they shall not be fully adequate. The heathen at first require helps for social devotion;

in this Mr. Milne and I are of the same opinion; and to me it appeared, that the richness of devotional phraseology—the elevated views of the Deity, and the explicit and full recognition of the work of our Lord Jesus—were so many excellencies, that a version of them into Chinese—as they were, was better than for me to new-model them. The Church of Scotland supplied us with a Catechism—the congregational churches afforded us a form for a Christian assembly—and the Church of England has supplied us with a Manual of Devotion, as a help to those who are not sufficiently instructed to conduct social worship without such aid. We are of no party. We recognise but two divisions of our fellow-creatures—the righteous and the wicked—those who fear God, and those who do not; those who love our Lord Jesus Christ, and those who do not. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen and Amen!

“Present my Christian salutations to all the Directors of our Society. Entreat them, in my name, to let the mission to China always have a deep interest in their hearts, and be ever remembered in their prayers. In the faith of our adorable Redeemer, I remain your devoted servant, “ROBERT MORRISON.

“P.S. I have lately printed here a small work entitled a ‘View of China, for Philological Purposes.’ I have also drawn up a ‘Retrospect of the First Ten Years of the Protestant Mission to China,’ which Mr. Milne will probably enlarge and print at Malacca. I continue my Sunday service with the natives, and I have had two boys learning the Catechism. I have likewise delivered lectures on St. Paul’s Epistle to the Philippians, in English, to a few persons. These are

small matters, but you will like to know them. I am a wonder to myself, as to the health which I enjoy, considering I have so much sedentary application\* in a warm climate, as well as the cares and anxieties, domestic and public, which have occupied my mind. To God's mercy be all the praise! I begin to feel the Dictionary a great task, and long to be more engaged in the spiritual services of a Christian Missionary. But shall I relinquish it? That seems impossible. I must labour at it, either till it be interrupted from some other quarter, or till it be finished."

Besides these various labours, religious and literary, noticed with his characteristic modesty, Mr. Morrison also published this year, his *Horæ Sinicæ*, and Chinese Primer, besides a Parallel between his own, and Dr. Montucci's Dictionary. His progress in the translation of the Scriptures, is noticed more fully in the following letter to the Committee of the Bible Society:—

“Canton, Nov. 24, 1817.

“The £1000 now drawn is in reserve for the current expenses of the ensuing year, 1818, during which, Mr. Milne and I hope to finish a translation of the whole Bible. He has completed Deuteronomy and Joshua. The Book of Genesis has been printed some time. I have made a first draught of the Book of Exodus, and the Book of Ruth. The Psalms I have finished, and they are now in the press. The Book of Isaiah is now about one half translated. Several type-cutters are engaged to go down to Malacca, for the purpose of printing Deuteronomy, Joshua, and an edition of the Psalms in duodecimo; that which I

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\* “It requires from six to eight hours a day to write for the Dictionary.”

am perfecting here, is smaller than our duodecimo New Testament. Mr. Milne embraces every opportunity to distribute these parts of the Scriptures, which we have already published. It is not easy for us to trace their effects—but there is an eye, from which no secret is hid. Effects may not follow so soon as our sanguine minds may expect—but they will follow. It is under a conviction of this, that we go onward; and, though we cannot bring forward immediate proofs of the utility of our labours, I trust the Christian public will not hastily conclude that the labour and expense are unavailing. It is our wish to send forth from the Malacca station, persons chiefly interested in diffusing among the Chinese colonies, in the Malayan Archipelago, the ‘word of life.’ At present, our mission is too small in number to do this. When our numbers are increased, and the whole Scriptures translated, we shall have more time to devote to their distribution, and God will, I hope, accompany our endeavours with his blessing.

“Our minds are exceedingly refreshed by a perusal of the Report of the British and Foreign Bible Society. The deep interest, which so many persons in various countries, and of different Christian persuasions, take in the general diffusion of the Sacred Scriptures, has contributed liberally to the cause in these parts; and, I hope, the people of the eastern limit of Asia, will, at no very distant period, duly appreciate the kindness done them. At present they are insensible of it, but they will know it, and feel it hereafter.

When we have rendered the whole Scriptures into Chinese, it is the wish of Mr. Milne and myself to meet together, and subject the Old Testament and the New to a careful revision. We shall thus be able to remove any errors or incongruities which may have arisen

from the translations having been made at different times, and in detached parts.

“I beg you to express to the gentlemen of the Committee, and to the Society generally, the high sense which we have of their liberal and unsolicited bounty to the heathen, to whom we are sent. Although the assistance afforded be neither designed nor applied to increase our comforts, we feel under great obligations for being enabled, by your liberality, to carry our wishes into effect; wishes, I mean, to diffuse extensively the revelation of God our Saviour.

“A gentleman in Bombay has written for some Chinese Testaments, to distribute among Chinese employed by him in that place.

“I have to-day received letters from America, which mention a pleasing instance of a Chinese, to all appearance, under serious convictions, and, indeed, as having believed in Christ. A Chinese Testament sent from this place, (which he partially understands), joined with pious instructions in English were the means of enlightening his mind. I shall always send the Scriptures, when I can, to the dispersed of China. Should this man prove sincere in the zeal which he now expresses, he may become a very useful instrument in distributing the Scriptures among his countrymen.”

The letter giving an interesting account of the young person just referred to, was published in the second Number of the Indo-Chinese Gleaner, but is here introduced as an encouragement to any who may have it in their power to afford the means of Christian instruction, even to one individual, of the many who emigrate from China in quest of a livelihood:—

TO THE REV. R. MORRISON.

“REV. AND DEAR SIR,

“Though a perfect stranger to you, I take the liberty of addressing you on a subject which, I have no doubt, will interest you as a Christian, and much more as a minister of the Lord Jesus Christ, who has been led by God’s providence to make the Chinese nation the peculiar object of your care. Last summer, about the month of July or August, my mother providentially met a Chinese young man, about twenty-six years of age, in this city, and asked him if he would not like to learn to read. He replied, ‘I cannot pay the expense of learning.’ She inquired whether he would go to school, if he could be instructed gratis; his eyes sparkled with pleasure, and he eagerly replied, that he would. Then she mentioned one of the Sunday-schools, that belong to the church of the Rev. James M. Mathews, Dr. Mason’s co-professor in the Theological Seminary in this city. The next Sabbath he went there, and has not been absent either from school or church on any one occasion. He is from the vicinity of Macao; Tsin-san-chai is his name. He came to this city a number of years ago, as a waiter to Mr. James Milnor. After a stay of eighteen months, he returned to his own country, and again came here in 1812, where he has continued ever since; his object in coming, being to acquire a knowledge of the English language, is to qualify him to act as an interpreter. He had not been able to obtain his purpose, and had made but little progress in speaking English, on account of his having mostly associated with his own countrymen. At that time when he went to school, he was a porter in a China-ware store, and



lodged at Mr. Milnor's house, who always had a great regard for him, considering him as a very trusty man, of very good morals, and superior to any of his countrymen, in the same rank in society, in intelligence and behaviour. He knew the alphabet, and could spell a little in words of one syllable; he made great progress in the school. A few weeks afterwards, I was led to the school from curiosity, hearing much of his progress, and have ever since continued to instruct him on the Sabbath-day. I very soon procured him a Bible, and he commenced reading in Genesis. The first Sabbath he read fourteen or fifteen verses, and appeared to understand them, and to be very much interested. I occasionally instructed him in the evenings. Finding his thirst for acquiring religious knowledge to be very great, an arrangement was made, by which he had about two or three hours per day through the week to devote to his improvement. These he spent in my office, learning to write, with very little guidance, except a few occasional hints from the imitation of copper-plate examples. After writing one series of copies in large and small hand, he commenced copying the Book of Genesis from the print, and has actually copied with astonishing correctness, and in a hand than which few can write better, seventeen chapters of that book. I spent an hour or two, when I had leisure, in advancing him in his reading. In May, arrangements were made by which he was able to devote his whole time to study; and a more diligent student I never saw. He has read, and has a very good understanding of, thirty-five chapters in Genesis, four chapters in Matthew, the whole of Luke and John, and eighteen chapters in the Acts. He has occasionally read in other parts of the Old and New Testament, particularly places in the former neces-

sary to understand allusions in the latter. He has the use of a copy of your Chinese New Testament. His plan of study is as follows : on the Sabbath and such other occasions as I can devote to him, he reads in the English Old and New Testaments, which I explain where he does not understand them. What he reads in the New Testament, he then compares with the Chinese. This corrects any misconceptions he may have of the English. He then reads the English by himself; he passes by nothing without understanding it, and I have known him spend hours on a single passage, until he perfectly comprehended it. He was nine years at school in his own country. He writes the Chinese rapidly and handsomely, as far as I can judge from comparing his writing with your book; reads it fluently, and understands it well. He has translated to me, orally, chapters from your Testament, the meaning of which he has given with great correctness. I have occasionally given him some instruction in grammar, geography, and the elements of astronomy, which he appears to comprehend with great facility, though the last two were entire novelties to him. He appears to be a very serious inquirer after truth, and, as far as he has read in the Bible, receives it all as the truth from God. He professes to found his only hopes for eternal life on the Lord Jesus Christ, the Son of God, and the forgiveness of his sins through the blood of his cross. He believes religion to be a personal thing, the work of God, and to be seated in the heart. I have endeavoured, as much as possible, to let him find out the Christian doctrines himself, from his own reading of the word of God, and from questions put to him about what he reads. His views of them, as far as he has learned them, are remarkably clear. His solicitude for his

countrymen, who he knows are sitting in darkness, and in the shadow of death, and without hope, because without the knowledge of Christ, or of any way in which their sins can be pardoned, and they become just before God, is very great, and he is constantly revolving in his mind plans for their instruction when he returns. He has communicated to his countrymen here what he has learned, as far as his acquisitions of divine knowledge extend. Four of those with whom he has thus laboured, he represents as believing the truth; the other, he says, has always laughed at it, and ridiculed him for believing. He informs me that, from an early age, he was an unbeliever in the religion of his own country. He says he knew he was a 'sinner in the blood (by nature) and by practice; that he could never get to heaven with his sins; and that he thought a religion which did not tell him how he could be delivered from his sins, was good for nothing.' When he arrived in this country, he felt no solicitude to inquire about its religion, supposing that it was no better than his own. He states that his countrymen are generally impressed with a belief that their religion is not the true one. They have a great regard for the Jews' religion, which they consider the first religion, and commonly call 'God of Heaven's Religion.'

"His great desire appears to be to become acquainted with the Sacred Scriptures, and to make them known to his countrymen; and he says he is not afraid to lose his life in such a cause. He has a high veneration for your character, and your motives in seeking the salvation of the Chinese. There is not a more attentive listener to the word of God in church than he, and though he understands but a little here and there of what is preached, he hangs upon the

speaker's lips. He has long expressed a desire to write to you, and has done it in a short letter which I enclose. At my suggestion, he has sent you a translation of the first chapter of Genesis, which he made for that purpose in a very short time. He has interpreted to me his letter to you. When I asked him in relation to what he says of the mercy of God to him, he told me he believed that God had wrought a change in his heart. I asked him why he thought so. He said, that unless God had done so, he never could have believed his word as he now did from the heart. He told me he prayed to God day and night, and found comfort in praying,—that if he had not a hope that his heart was changed, he could not have written to you as he has, because it would be 'cheating God' so to do. I think him a sincere inquirer after the truth, and have a strong hope that God has begun a good work in his heart. He has written to me two letters at different times in English. Mr. Bethune informs me he has sent you a copy of one of them. They are remarkably well done, considering all circumstances. He furnished me with a translation of a letter which he wrote in April last to his mother, in reply to one in which she had strongly censured him for continuing from home so long. The following is an extract:—

“Do not say only you have desire to see me, it is in your thoughts daily: so likewise I have the same as you have. But yet I stay, because last summer I heard of the glad tidings, that the Lord God is giving a great salvation for his people, by which they can inherit eternal life, and this salvation is coming near to our country. Therefore, I immediately left my employment and follow it. Therefore, I write this letter to you and all at home.

If, when you see it, it is likely some of you say, I am a fool, perhaps some say I was drunk; but I tell you I am not a fool, neither drunken, but truly believe all these things, because the word of God shows out so plain as the looking-glass set before my face; therefore I cannot help to believe it; and whosoever believe these things are blessed, and whosoever not believe these things, woe unto them. But I hope, mother, you will not be doubtful and reject it. Now I tell you, rather believe these things than not believe them, because that salvation from first came only by one man, named Jesus Christ, and he was the Son of God, and suffer to death on earth for our sins: there is no more other Saviour but him, and he came in the world 1817 years ago. Now to these days, the people believed on him, most throughout the whole world. But our nation not heard of him yet, because our law so strict, and shuts the gates of the city, not let no stranger to come in to preach all these things; therefore, we do not hear it. Now if you not believe that, I can't persuade you, but the time is coming when you will believe. Because our Lord said, every where the people will enter into the kingdom of God. Now the people of our nation are like those drunken men asleep in bed, and the fire come upon them and don't know it. If some of them know it, yet they do not try to flee, and are willing to be burned up to ashes.' (Here he alludes to the general fact, that his countrymen know that they are sinners, and know of no way of escape; and yet remain contented.) 'So consider, from the foundation of the world how many thousand million million the people died this way. O how I pity so many the poor souls, where are they? Now surely, every one of them torments in hell. Now who can hear these things, and dare not love and fear God?'

“He appears to fasten with peculiar pleasure on the promises in the word of God, that the gospel shall be preached to every creature under heaven, that in the seed of Abraham all the families of the earth shall be blessed, and that the ends of the earth shall see the salvation of the Lord. I have given you his words and his spelling; from this you can judge of his progress in the English. The direction of his letter to you will give you an idea of his writing.

“I hope, my dear Sir, you will excuse the length of this letter from a mere stranger, one whom you have never seen, and who only once saw you, when he heard, from the pulpit of the Middle Dutch church, on the eve of your departure from this city, your solemn admonition, that the ‘time is short.’ With much regard for you, and with hearty prayers for your personal welfare, for God’s blessing upon your labours among the benighted Chinese, and that God may prepare Tsin-san-chai to be a helper to you in the glorious work. I subscribe myself, your’s, &c.

“JOHN NITCHE.”

At this time Mr. Morrison’s labours began to excite considerable interest on the continent of Europe, as well as in Great Britain, and his correspondence was sought by the most distinguished literary characters of the day: a few specimens, such as the following, may be gratifying to the general reader:—

LETTER FROM DR. VATER.

“SIR,

“Jan. 5, 1817.

“The respect excited by your erudition and reputation, and still more your efforts for the propagation of our Saviour’s gospel, as well as the belief that a man like you will impart some knowledge of the means of this propagation to a warm friend of it, induces me to address you.

“That part of the literary world of Europe which, like myself, is engaged in the study of remote languages, is very much interested in obtaining some information respecting the dialects which are spoken in China. The merited author of the *Horæ Sinicæ*, and of a Translation of the Holy Bible into Chinese, proves you are qualified to give some interesting intelligence on the subject of the different dialects of this vast empire.

“The little that we learn on this head from the works of Kämpfer and Barrow is, that each of the fifteen or eighteen provinces has its peculiar dialect, more especially remarkable in the southern parts, and that therefore the same written character undergoes a change of pronunciation in different provinces. Dr. Leyden traces (in the *Asiatic Researches*, vol. x.) four of sixteen dialects to their native regions, although he says himself that he was not competent to speak on many of these points with direct certitude. How great would be my personal obligation, how great indeed that of all the European literati, if you would have the goodness to communicate some facts and illustrations respecting the *Hiang-tan*, &c.

“Your local opportunities, in a great commercial city, are, I imagine, more than commonly favourable. Within your immediate sphere of observation, you may be able to number natives of all the provinces. I include not the languages of Anam, Tibet, Manschoo; but those of the Maw lao, Mëao tse, Solos, and such tribes as inhabit the mountains of the island Hainan, in latitude 19°; and especially that of Korea, would be very interesting to me.

“I shall not dwell on the importance of such inquiry to the cause of science. Engaged to my native country by paternal cares for a numerous family, and

by public occupations, I feel the greatest eagerness to be instrumental in the gospel-propagation by my own studies of the greatest parts of languages, and my essays to translate passages of the holy Scripture into American languages, and by inspiring in my countrymen an ardour for this work. You will find in my tract, I have the pleasure to present you, the religious feelings of my heart. The Rev. Dr. Steinkopf (Savoy, London) will send me your informations.

“In the hope of your obliging and complying answer, and of some collections of works on the different dialects and language of the Chinese empire, accept, Sir, the assurance of my perfect respect and esteem.

“I am, Sir, your very faithful and obedient servant,

“DR. JOHN SEVERIN VATER,

“Professor in the University of Koningsberg, Prussia.”

LETTER FROM M. REMUSAT.

“君子以文會友以友輔仁

Keun tsze e wǎn hwuy yew e yew foo jin.\*

“SIR,

“Paris, May 20, 1817.

“When I wrote the small pieces I take the liberty to offer you, I knew your Chinese labours but by a little collection of translations, that had been printed in London, under the title of *Horæ Sinicæ*, and by two sheets only of your Acts of the Apostles. Even now I could not get your Gospel of St. Luke, nor any of your other works. Only I learn by public papers that you now contemplate a complete Chinese Dictionary, the plan of which is so fully according with my ideas, that I cannot resist the wish of making you know that, at 3000 leagues distance, the same plan was, in the

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\* A complimentary address.



same moment, described and proposed to the attention of the learned. But the glory of putting it into execution was reserved for you, and the only regret I have is, that such an excellent work will ever be, on the continent of Europe, too rare for my scholars, and perhaps out of the reach of myself.

“You will perceive, by the fragments joined to my letter, that I have devoted myself to Chinese and Tartar literature, history, and philology. I hope in a few months to be able to present you with three works that are now in the press. The first is the Four Books, an announcement of which is between the annexed pieces. It will contain many examples from the Chinese and Tartar languages, printed after my hand-writing, by a new way of engraving. The second is a Chinese and Manshoo edition of the 中庸 Chung-yung,\* with a literal translation in Latin, and a free version in French, with notes and explanatory dissertations. This work has been written in favour of my Chinese and Tartar students. The third is a supplement to the unfinished Dictionary, published three years ago in Paris, and which is of little service to any one who has not the tables of the 康熙字典 Kang-he Tsze-tëen (Imperial Dictionary), and 字彙 Tsze-hwuy (Dictionary). I regret that the dissertations I have already published on Chinese and Tartar astronomy, philosophy, religion, and languages, confined in French or foreign collections, are exhausted, and that not a single copy is at my disposal.

“I have entered into a current discussion with Dr. Marshman, of Serampore, on his use of the word 神 Shin, ‘God,’ which I can by no means tolerate in Christian productions. I am very desirous to know what

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\* The second book of Confucius.

expression you have chosen on that capital point of your translations. Mr. Marshman has answered my criticisms by a citation of examples from the 字典 Tsze-tëen, with which I was acquainted. From those passages, one could conclude, that during the first centuries of the Chinese empire, they understood by 神 Shin, something superior to visible beings; and, in that respect, nearly corresponding with the Divus of the Latins, though involving nothing at all of the idea of an omnipotent, intelligent Creator, and rewarding Lord, nor consequently of our true God. But although the word 神 Shin would have been formerly taken in a sense\* next to Dr. Marshman's interpretation, one could not the more for that employ it as he has done. We are not addressing the old authors of the Shoo-king, Yaou, Yu, or Confucius. It is certain those who will read the gospel in Chinese have quite another idea of the word 神 Shin. No title in the world was ever so lavished, and to speak of one Shin to idolaters, who, in their own idle superstitions, acknowledge many millions of them, is to fall into a danger Dr. Marshman had a mind to avoid, that of applying a local term, as is 上帝 Shang-te, Supreme Ruler, to Christian ideas, but, in my opinion, with far greater inconveniency.

“I beg you will excuse such an abrupt way of entering into a correspondence, and favour me with a so pleasing and useful intercourse as your's.

“I have the honour to remain, Sir, your faithful servant,

“JOSEPH ABEL REMUSAT,

“D. M. P. Professor of Chinese and Mandshoo, in the Royal College of France, Member of the Royal Academy, *Des Inscriptions and Belles Lettres, &c.*”

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\* See page 201.

FROM THE REV. DR. ROSS.

“DEAR SIR,

“Aberdeen, Jan. 30, 1818.

“I have taken the liberty of addressing you on a subject on which I trust you will be disposed to afford me the information which I am solicitous to obtain.

“I have for some time past been attempting the study of the Chinese language, with the assistance of your valuable Grammar; but I find it impossible to procure those books which could be useful in enabling me to obtain a farther knowledge of the language. I mentioned this to my friend Mr. Philip, and at the same time expressed a wish that I had some one who was acquainted with you to apply to, who could use the freedom of requesting you to purchase for me a few Chinese books, to be sent by the bearer of this, Mr. Gasland, who goes to Canton as assistant surgeon to an Indiaman. Mr. Philip has kindly undertaken to write to you on the subject. But I felt an inclination which I could not resist of addressing you myself, in hopes that, along with the books, you might also indulge me so far as to give me some instructions as to the best manner of prosecuting the study of the language, which I am resolved to do if it please God to spare me. I hope you will forgive the too great liberty I have taken, and if you should not find it convenient to write me, which your laborious and benevolent exertions in the best of all causes may not admit of, I shall esteem it a very great favour to send me such books as you may think proper by the bearer.

“I should like very much to have a copy of the old collection of Chinese plays, from which Mr. Davis has translated ‘The Heir in his Old Age,’ which bears a most wonderful resemblance to the leading features of the Greek Drama. I am also very anxious for a

copy of the *She-king*, with a plain useful commentary, which would explain any difficult passages or local allusions, though I fear that I shall be unable after all to understand many of the odes, as you say, 'that without extensive knowledge of their ancient history, and the customs and manners of the country, it is very difficult to understand their poetical compositions.' Many of their tales, such as the 'Three Dedicated Rooms,' seem to be very interesting. The only Chinese work of which I have any knowledge (for as yet I am a mere tyro in the language,) is the *Lun-yu*, the style of which is abundantly simple, and though not very entertaining, is, if it becomes me to give an opinion, I dare say, a very good book to begin with.

"Your Chinese Dictionary has a pretty extensive circulation on the Continent. I saw the first number in the private museum of the king of the Netherlands, at the Hague, which contains many very curious Chinese books, and most of the works which have been written on the subject of China; when finished, it will be an invaluable treasure to every student of Chinese, as De Guigne's work seems to be very imperfect.

"I must again apologize for the liberty I have taken, and believe me ever to be, with the most earnest wishes for success in the great cause in which you are engaged, your's most sincerely,

"ALEXANDER LEITH ROSS."

FROM THE REV. DR. BOGUE.

"MY DEAR SIR,

"Gosport, July 8, 1818.

"I beg your acceptance of the accompanying volume of Discourses on the Millennium as a token of the high esteem and cordial affection of the author. It has been published about six weeks. The subject

is one which is particularly interesting to missionaries and the friends of missions. My earnest prayer is that God may accompany it with his blessing.

“Your letter of the 12th October, 1817, is come safe to hand. I rejoice in your health and welfare, and pray that it may please God long to continue you in your very important station. The translation of the Scriptures into the Chinese language is a work of the highest order for its utility. To be deprived of an opportunity of preaching is very mortifying; but your translation is laying a foundation for it in others, if not for yourself. Besides, it was evidently the first work to be performed, and God may, when you have completed it, open a wide and effectual door for you yet to preach the gospel in China. Though that country is at present shut up against the gospel, I am strongly of opinion that God will remarkably appear, to give an entrance to his word and to his missionaries. Till now this was of little importance, because there were none to occupy the field. Your translation was a previous step requisite. When it is completed, as you and Mr. Milne are qualified to preach to the Chinese, in their own tongue, the wonderful works of God, I shall look with great eagerness to China, and expect some appearance of the God of mercy in behalf of the world of souls which it contains. Do you therefore live in hope, that you shall see better days in China. The moral world is moving on with amazing rapidity. Year after year presents something new in the way of progress. The missionary spirit is spreading wider and wider. There is now scarcely an independent congregation in England but contributes to the Missionary Society: among other denominations the same spirit prevails, and all are turning their eyes to the heathen world. He who infused this

spirit will, I think, open wide doors for them there, and, by the dispensations of his adorable Providence, remove out of the way the obstacles which Satan and his unhappy servants have hitherto contrived to render effectual barriers against the entrance of the truth.

“It is my earnest prayer that you and Mr. Milne may be preserved in health to complete the translation, and that it may be according to your wishes and hopes, by the end of the year. You may then hold a jubilee together with loud strains of praise to Him who worketh all our works in us, and who has honoured you as he did Zerubbabel of old, who not only laid the foundation of the work, but also put on the top-stone of the building, crying ‘Grace, grace unto it.’ I am sure the Christian world will rejoice with you.”

“Mr. Milton, who is on his way to join Mr. Milne at Malacca, has been directed to apply himself to the Chinese tongue, and is studying your Grammar, will, if I mistake not, be an admirable coadjutor to you. He possesses excellent talents, unwearied application, and great devotedness to the Lord. It is the earnest desire of the Directors that, on account of the importance of the Chinese Mission, there may be some able helpers to you and Mr. Milne.

“I am sorry to find that the gentlemen at Serampore should have acted in the way they have done respecting your Grammar and translation. Mr. Milne gave me such an account of their translation as seems to render it evident that it was taken from yours. Dr. M. has shown no delicacy on the subject. A letter of the bitterest spirit, I understand, has been sent by him to Europe, and printed (not published), and handed about among the Baptists, reflecting on you with great severity. Such is the account given to me by one who has seen it. My opinion is, that you should in a calm

and manly manner vindicate yourself, and assert your claims to the translation, and expose all plagiarism. Their copying of your mistakes, and omitting what your engraver had omitted by mistake, is a sufficient proof of dishonesty, if there were none else. It is a justice you owe to yourself, to state the subject fully and plainly before the Christian world: and it is proper that such unfair dealing should be exposed. Let it be done, while with due force, yet with calmness and temper.

“You were not mistaken in your conjecture as to the unsuccessfulness of your mission to Peking, previous to your setting out. It gave you, however, an opportunity of seeing more of the people and of the country, than you could otherwise have done. I hope you may yet visit the same places in the character of a missionary of Jesus Christ. About four months ago four missionaries from the seminary went for Malacca; and two to the island of Madagascar. Two, Mr. Hampson and Mr. Frazer, are to sail in a few days for Calcutta: one is going in a few weeks for Madras, and another for Travancore; one is going also to the Greek Islands. May the God of providence and grace bless you abundantly in soul and body. I remain, my dear Sir, with great esteem, your affectionate friend,

“DAVID BOGUE.”

LETTER FROM THE REV. DR. STUART.

“MY DEAR SIR,

“Edinburgh, Dec. 28, 1818.

“I very much regret that I have not known of any opportunity of expressing my gratitude to you for the favours of your letter of Nov. 6, 1817, by Dr. Walker, and for the present of your Chinese Version of the Book of Genesis, and of your sketch of the Chronology, &c., of that now more interesting (to a Christian) part of

the world—more interesting than ever, from the opening prospect of its becoming a part of the portion and inheritance destined by the Almighty Father as the reward of Him who loved self-destroying creatures of all nations, and gave himself a sacrifice for their sins to redeem them from all iniquity.

“I much regret, now that an opportunity is presented of, I trust, acknowledging your most estimable present—valuable as a portion of seed corn would be to the solitary inhabitant of a desert island—I am so circumscribed by the occurrence of various things which occupy the time I should take in writing, that I can only beg you to believe that I feel myself obliged, in the highest degree, by your kindness; for which, as well as your former present of the Chinese New Testament, I had no reason to look, being so much a stranger to you; though interested most warmly in your labours, and desirous of praising Him who has raised you up, preserved you, and is, I trust, enabling you to prosecute your arduous and infinitely precious undertaking.

“China may seem walled around against the admission of the word of God; but we have as good ground to believe that all its bulwarks shall fall before it, as Joshua had respecting the city of Jericho.

“He who has disposed the hearts of so many to prepare the oracles of heaven for their reception, is able to ensure this. Nor is he a foolish builder who prepares his materials, digs his foundation, and intends not, or is incapable, to carry forward the superstructure. It shall be completed! Let us wait his time—keep his way—avoid all rivalry (I would not even allude to any which that word may suggest to you)—follow his guidance, and depend on his arm—never resort to carnal weapons to promote the gospel of peace



and love, which disturbs no government—favours no earthly revolutions, but, under all the establishments of this world, breathes nothing but good-will to men. I hope Mr. Milne's health is restored. I spent a month (October) in his native county of Aberdeen, where many inquiries were made respecting him. My daughter is married to Mr. Burnett of Kemoray, fifteen miles north-west of Aberdeen. I hope both of them are disciples of Christ. In that desolate country (in the prophet's sense) attempts are feebly making to diffuse the knowledge of the truth, with some effect and divine blessing, for ten churches of one association of Christians have schools, itinerancies, and libraries. Souls are awakened, and the corrupt generation of clergy and laity have salt scattered in various directions, correcting and preserving from the corruptions and pollutions which are in the world. The bearer, Mr. Davidson, belongs to a family with whom I and my family have been long and intimately connected. You will oblige me by reminding him of the one thing needful, and if you have leisure to write by him you will confer an obligation on, my dear Sir, in haste, your much obliged and affectionate friend and servant, and, I trust, brother in the gospel of Christ,

“CHARLES STUART.”

As Mr. Milne was successful in establishing a branch of the Chinese mission at Malacca, having obtained a grant of land from the Dutch Government, which cheerfully afforded its sanction and support to the object—he, in conjunction with Mr. Morrison, commenced a Monthly Magazine in Chinese. The essays and papers were chiefly of a religious and moral kind, although interspersed with a few simple essays on astronomy, instructive anecdotes, &c. This met with

considerable encouragement. Subsequently, a Quarterly Magazine in English was commenced, entitled "The Indo-Chinese Gleaner," containing various intelligence from China, and the neighbouring countries; philosophy and literature of the Indo-Chinese nations; translations from Chinese, Malay, &c. Essays on Religious Subjects; accounts of the progress of Christian Missions in India; and the state of Christianity in general. This excellent publication was continued until the lamented death of Dr. Milne. It gained considerable celebrity among the literati of Europe, and was the means of obtaining for the Anglo-Chinese College the patronage of a British Nobleman, who augmented its funds by a gift of £1500, besides sending a collection of valuable books for the college library. The following observations of Dr. Milne on the language and policy of China, show the propriety of still continuing the only practicable means of introducing the knowledge of the gospel into that empire—for no alteration has taken place in the position of affairs since those observations were penned:—

"In every cultivated language, the advantage of the *press* for the diffusion of knowledge, both human and divine, is evident to all. In the Chinese language, the importance of books as a means of improvement is perhaps greater than in any other living medium of communication. The Chinese written language is read by a much larger proportion of mankind than that of any other people. Its oral dialects are very numerous, and so widely different from each other, that persons of neighbouring provinces (as the writer has often witnessed) are frequently unable to carry on a conversation of any length without having recourse to writing. The written language possesses a uniform identity unknown to some others. The dialects of the

Greek tongue required not only to be distinguished in its pronunciation, but also to be marked by variations in the orthography of its nouns; in the formation of the tenses and moods of its verbs; in its adverbs, aorists, &c. In Chinese scarce any thing like this takes place. Throughout the whole of that empire, as well as in most of its tributary, and several of its neighbouring countries, the written character and idiom are, with a very few trifling exceptions, the same. Again, China being now shut by persecuting edicts, and an almost unconquerable jealousy of strangers, the minister of Jesus Christ is not permitted to walk 'through the breadth and length of the land,' preaching the gospel by the living voice—yea, he dare scarcely open his mouth on the borders thereof, to call its idolatrous myriads to repentance. Books are universally understood. They travel every where. With proper agents and due caution, they may be poured into China itself."

Hence it was, that Dr. Morrison so strenuously urged the Christian community in England and America to send out agents qualified to write and print books—which would tend to counteract the baneful tendency of the popular literature of China—himself setting the example by employing two presses at his own expense, for that purpose.

1817—"This year Mr. Morrison was unanimously and gratuitously created Doctor in Divinity, by the Senatus Academicus of the University of Glasgow, in consequence of the philological books he had published, and was publishing, with a view to facilitate the acquisition of the Chinese language." During this year also Mr. Milne joined his family in China, his own health at the time rendering a change from close

study, necessary. By being thus brought together for a few months, he and Dr. Morrison were enabled to make arrangements for their own future proceedings, and also in reference to those who might afterwards be attached to the mission. Although any extended account of the Ultra-Ganges Mission is quite irrelevant to the design of the writer of this narrative, yet from the intimate connexion which subsisted between Dr. Morrison and the members of it, from its commencement till the close of his life, some notice of its progress cannot be well omitted. In reference to which, Mr. Milne remarks in his Retrospect of the mission,—with respect to himself and Dr. Morrison,—that “they had always considered a principle of *order* of the very first importance; and in as far as their own labours were concerned, had ever observed it. Indeed, without fixed objects, and some general rules of pursuing them, the most ardent zeal, united to the greatest diligence, can effect very little. They considered that while regulations of a very minute kind, or over-strained explanations of the most liberal rules, prove vexatious and burdensome impediments, a general plan, formed of a few important and leading particulars, while it keeps the mind bent on one or two prominent objects, securing at the same time a liberty for every person concerned to pursue his own department of the work in his own way, on the contrary, greatly promotes a good cause. Being for the time the only missionaries, Mr. Medhurst excepted, then known to them to be in the country, and in consequence the majority, they, in the month of September, 1817, drew out a few resolutions which related principally to themselves and to their brethren only, in as far as the latter should not consider their ‘wishes and convenience thwarted’ by adopting the same. These resolutions

were signed on the 2nd of November the same year, by the two missionaries in question, who denominated themselves 'The Provisional Committee of the Ultra-Ganges Mission,' intending, as soon as convenient, that a third or fourth person should be added to their number.

*"Resolutions of the Provisional Committee of the Ultra-Ganges Missions.*

"The following rules are intended to enable us to employ, in the best and most useful manner, that discretionary power which the Missionary Society has reposed in us. They form but part of a more general and enlarged plan, and are drawn out in the present form for the purpose of ease in referring. They are not intended only or chiefly for our brethren who join us; they affect ourselves also, and in the first place, though we consider them as applicable to all who are, or may be (while these rules are in force), attached to these missions.

"1. We recommend that there be at Malacca (or any other station where there shall be two or more missionaries) a public table; but we do not urge it, or if it exist, that every person should attend it. If circumstances should render it difficult for all the members of the mission family to meet at every meal, they may once a day, or once a week. We consider it, in general, as highly becoming, where it can be attained without thwarting the wishes and convenience of individuals.

"2. It is deemed proper that those missionaries who come to Malacca, not to remain there, but to go to the neighbouring countries after gaining an acquaintance with the language,—it is deemed proper that they fall in with the existing regulations of the mission family,

rather than insist on the formation of new ones, which may not be thought useful after their departure.

“3. Considering how little acquaintance the Malays, as a people, have with letters, we recommend it to those of our brethren who come out as Malay missionaries, to direct their more immediate attention to oral instruction, and the establishment of schools; as we conceive that the extensive circulation of books and tracts among that people, would be of comparatively small present advantage, for want of an ability to read. We do not say that books or tracts should not be prepared and circulated; but it is our opinion, that, in the present state of the Malays, oral instruction is of first consideration.

“4. As the Chinese mission constitutes the chief object of the head station, and as the concerns of the Malay mission cannot for a considerable time be extensive, we therefore think, that, personal accommodations excepted, the chief part of the buildings ought to be appropriated to the Chinese mission.

“5. With respect to the religious exercises of the mission family, we think they should be conducted chiefly by the senior missionary, as the head of the family; because we conceive that he may be supposed to be better acquainted with the condition of the family, and to know, in general, better the portion of time which can be allotted to these exercises, without interfering with the regular labours of the establishment. It is not, however, meant that this should be exclusive. It is suggested as what we think in general a measure of order, edification, and propriety.

“6. We suggest, that if any profitable employment for the press should be offered, it be taken into due consideration at Malacca, and accepted or not accordingly.

“7. The ‘Gleaner’ shall be continued, and under the direction of its present editor.

“8. We suggest that proper times be fixed upon for the instruction of our junior brethren in the native languages, and, if necessary, in theology, and any other branch of knowledge which the circumstances and facilities of the mission at Malacca may admit of imparting. For this purpose some appropriate chamber in the Mission House should be prepared, and the whole conducted with due order and reverence.

“N.B. The necessity of circumstances requires that the work of instruction should, at least for the present, entirely devolve on the senior missionary at Malacca.

“9. That, as soon as capable, our junior brethren (or one of them) take itinerating tours to Penang, Java, and other settlements, for the purpose of circulating the Holy Scriptures, Tracts, &c., and after a short time return again.

“10. That we shall, both in China and Malacca, prepare duplicates (or at least abstracts) of our journals and official letters to the Missionary Society, and send them for each other’s information, and that the expense of preparing such copies, duplicates, or abstracts, be included in the general accounts of our several stations.

“11. That for the year 1818, our accounts shall close on the 1st of September; and correct duplicates be forwarded to China, to be inserted in the general account.

“12. That such buildings as are farther requisite for the head stations be carried on.

“13. That, with regard to our own labours, we will endeavour, in addition to what we have now in hand, to complete the translation of all that yet remains of

the Old Testament (according to the division that has been made of it between us) in course of the ensuing year (1818); after which we will endeavour to adopt some means (either by meeting together, or in some other way) of comparing our translations, revising, and correcting them, in order to publish the whole in what we shall then deem the most useful form.

“ 14. That such parts of the Old Testament as are already, or shall be at the close of this year, translated and revised, be printed; and that, if they can be obtained, workmen be hired in China for that purpose, and taken to Malacca.

“ 15. We consider it as highly desirable to keep in view the important islands of Japan, to collect all possible information respecting them, and if possible, to prepare, by gradual steps, the way for a voyage, by some of us, to that country at a future time; in order to attain some knowledge of the language, and to ascertain what alterations and modifications the Chinese version of the Scriptures must undergo before it can be useful in that country, or whether an entirely new version may not be necessary.

“ ROBERT MORRISON,

“ WILLIAM MILNE,

“ Members of the Provisional Committee  
of the Ultra-Ganges Missions.

“ *Canton, China, Nov. 2, 1817.*

“ *Additional Resolutions passed by the Provisional Committee of the Ultra-Ganges Missions.*

“ 1. Resolved, that as a friend, ———, has devoted the sum of 4000 Spanish dollars, for the purpose of erecting at Malacca a building of certain dimensions, to be called the Anglo-Chinese College, and to be



employed for the purpose of cultivating the Chinese language, and for such other purposes (literary, theological, and philosophical) as are specified in the terms of his grant, we, acting for the Missionary Society at this station, do, in aid of his benevolent views, allot, in the name of the Missionary Society, a spot of ground, on the Ultra-Ganges Missions' premises at Malacca, for the site of the said College House. And as the said friend gives, conditionally, so considerable a sum, for the purposes of promoting the interests of literature and of Christianity in these countries, we hesitate not, for the welfare of the mission, to give, in the name of the Missionary Society, the said spot of ground, on the same condition as he gives the College House itself, viz. that if the College shall cease to be employed for the specified purposes mentioned in his grant, we resolve, that the site of the house (with the house itself) shall become the property of the fund called, 'The Fund for Widows and Orphans of the Ultra-Ganges Missions,' and shall be claimable by the Trustees thereof.

"2. Resolved, that Mr. Milne be charged with the superintendence of building the said college, and that he adopt the necessary measures for that purpose as soon as convenient.

"3. Resolved, that the 'Indo-Chinese Gleaner' be, for the present, carried on at the joint expense of Messrs. Morrison and Milne, and that whatever expense it may already have cost, be paid by them to Missionary Society.

"Resolved, that these three Resolutions be referred to the Directors of the Missionary Society for their consideration and sanction.

"4. Resolved, that as the condition of missionaries in these countries is, generally, such as to afford them

no prospect of making provision, in case of death, for their surviving families; and as no determinate provision has yet been made at home for that purpose (which, it is hoped, will, however, be the case as soon as the resources of our Society will admit), we consider that the solicitude which naturally arises from such a state of uncertainty, joined to a vast distance from relatives, and frequently to ill health, is such as greatly tends to weaken their hands in the service of the churches; and to prove a temptation to them to shrink from difficult undertakings, in places and times where health and life may be much exposed, and where, in case of the missionary's death, his family might be left without those rational probabilities and prospects of 'food and raiment convenient,' which it is the duty of every disciple of Christ to endeavour to secure for his family. It is resolved, with the view of aiding, to prevent this solicitude, a solicitude which cannot be considered unreasonable, that a fund, to be called, 'The Fund for Widows and Orphans of the Ultra-Ganges Missions'\* be forthwith established; and that the sum of 400 Spanish dollars, kindly offered by ———, as a commencement of the fund, be accepted, and deposited in the hands of Trustees. That we, and those of our brethren who would be entitled to the benefits of the said fund, do contribute not less (extraordinary cases excepted) than the sum of one Spanish dollar per mensem.

“That the Trustees for the time, to act provisionally, be the three senior missionaries, viz. the Rev. Messrs. Morrison, Milne, and Thomson, with whom it rests to draw up such regulations, and adopt such measures, as may be deemed proper for the increase and manage-

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\* Dr. Morrison was not only the originator, but also a liberal contributor to this fund.

ment of the fund. That this Resolution be respectfully submitted to the Directors of the Missionary Society, whose aid, both as to advice and contributions, is begged and expected.

“ROBERT MORRISON,

“WILLIAM MILNE,

“Members of the Provisional Committee  
of the Ultra-Ganges Mission.”

“*China, January, 2, 1818.*”

Thus far, by the blessing of Divine Providence, was Dr. Morrison enabled to effect his original designs, and surmount difficulties which, to less ardent and comprehensive minds, would have appeared insuperable. With that spirit of uniform benevolence for which he was so remarkably distinguished, he appropriated out of his small property £1000 towards the erection of the College building, and £100 per annum, for five years, towards its funds, besides valuable gifts of books for the library. This liberal spirit was in accordance with the principle maintained and acted upon by him through life, “that a Christian should not study his own welfare only, but look with a benevolent eye on the affairs of others;” or, as he elsewhere expresses it, “Christians should, as circumstances may require, sacrifice their personal and domestic comforts occasionally—frequently—or perpetually; that they should sometimes quit their homes, their kindred, and their country, from a kind regard to the welfare of other tribes and nations of men.”\* Instead of this principle being weakened, in proportion to its being acted upon, in him it appeared more vigorous as he approached “the recompense of the reward.” Providence had blessed his endeavours to provide a maintenance for

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\* Parting Memorial.

his family, and he exercised steadfast faith in the Almighty promise, that He would “never leave—never forsake” the posterity of those who served and trusted him. Dr. Morrison’s object was not to seek wealth or great things for himself or his family. He had a heart to “devise liberal things” for the furtherance of the gospel, and wisdom given to execute them. That no unjust reflection may be cast on his memory, because he did not leave his children *amply provided for*, it should be remembered that he never possessed the means of so doing. His income, varying from £500 to £1500 per annum, was liberally appropriated to the immediate claims of his family and kindred; and had not his own habits been very simple and inexpensive, he could not have suitably maintained his station in society, on the salary which he received from the East India Company, for he possessed no other source of emolument; his services to the different religious societies for which he acted, being entirely gratuitous. From disposition, as well as principle, Dr. Morrison was disposed to exercise hospitality—but, averse to ostentatious display—a system of liberal economy, so to speak, pervaded his domestic establishment, which, with his family and domestics, generally consisted of twenty persons. It may also be stated, that some of the Honourable Company’s representatives in China, who considered that his services were not adequately remunerated, and that a large family was dependent on his exertions, thought it right to make an addition to his income,\* but this measure

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\* The annexed note on this subject was extracted from the Minutes of the Select Committee:—

“ \* \* \* Under these circumstances, we have informed Dr. Morrison, that we should take an early opportunity of recommending his case to the favourable consideration of the Court, and

was not sanctioned by the authorities at home; and although they liberally presented him with nearly the whole edition of his Dictionary, which was printed at the Company's expense, still the few copies that were sold, never produced a balance in his favour in his bookseller's account. From this digression it may be observed, that had Dr. Morrison withheld from benevolent objects the pecuniary aid which he bestowed on them, with a view to his children's future establishment, this design would still have been defeated by his own early removal by death; before any adequate provision could have been made for the younger branches of his family, however restricted his general liberality might have been.—In the mean time, many would have lost the benefit which has been derived from his prompt compliance with the Saviour's injunction, "Freely ye have received, freely give." It should also be mentioned here to the honour of the gentlemen composing the British Factory, as well as other English residents in China, that they showed the utmost readiness to co-operate with Dr. Morrison in all his plans of benevolence, by their liberal pecuniary contributions; nor was solicitation necessary—voluntary subscriptions to a considerable amount were raised and presented to him for such objects, without even his previous knowledge—and no sooner was Dr. Morrison's intention made known to the Society, by sending round a circular containing a general plan of the projected col-

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that in the present year an addition of £300 should be made to his salary, making it equal to that of the Senior Surgeon; and at the same time we recommend, that, in consideration of his services, Dr. Morrison should be entitled to a similar retiring pension with the surgeons and chaplains on this establishment.' That is, I believe, £600 per annum. Your's truly,

"(Signed) F. J. MORRIS, *Sec.*"

lege, than the sum of £500 was immediately subscribed in Canton. The following note, from a gentleman unconnected with the Company's establishment, is so expressive of the general feeling on the occasion, that it is here presented:—

TO THE REV. ROBERT MORRISON.

“MY DEAR FRIEND,                      “Canton, Nov. 30, 1818.

“I confess that the plan far outstrips my expectations, it is benevolent and liberal to a degree; it is extensive also; and so ought our donations therefore to be. I shall be obliged to you to draw on me at any time you like for four hundred and twenty dollars, that being equal to one hundred guineas.

‘ In faith and hope the world will disagree,  
But all mankind's concern is charity:  
Thus God and nature link'd the general frame—  
And bade self-love and social be the same.’

“Were I not rather worse than when you saw me last evening, I should not be so sparing of my remarks on the college. Your's truly,

“W. S. DAVIDSON.”

For the information of many who may not be aware, even now, of the existence of such an Institution, it is thought desirable to subjoin the “General Plan,” as it was then drawn up, and laid before the public, by Dr. Morrison:—

*General Plan of an Institution forming at Malacca  
under the superintendence of the Rev. W. Milne.*

#### I.—THE NAME.

The Institution is to be designated—*The Anglo-*

*Chinese College.* This appellation is thought more appropriate than academy, school, or any other name which occurred when the plan was originally formed.

## II.—THE OBJECT.

The object of the College is *The reciprocal cultivation of Chinese and European Literature.* On the one hand, the Chinese language and literature will be made accessible to Europeans; and on the other hand, the English language, with European literature and science, will be made accessible to the Ultra-Ganges nations, who read Chinese.

These nations are China, Cochin-China, the Chinese colonies in the eastern Archipelago, Loo-choo, Corea, and Japan.

It is hoped that this course of proceeding will ultimately have a favourable influence on the peaceable diffusion of Christian principles, and the general civilization of the eastern hemisphere.

## III.—WHAT THE COLLEGE WILL AFFORD TO STUDENTS.

1st.—The College will be furnished with an extensive Chinese library, and a collection of all such European books as bear upon its object, viz. Books of general literature and science, with such as treat of the language, history, manners, &c., of the nations above specified.

2nd.—European Professors of the Chinese language, capable also of communicating European learning, and native Chinese tutors. The European Professors will be Protestants.

3rd.—Accommodations in the college for a limited number of students, at rates hereafter to be mentioned.

Those students who maintain themselves, may,

if they please, lodge in the town, as is the case in Europe.

4th.—A fund will be formed for the maintenance of poor native students.

5th.—To European students the Chinese language will be taught, for such purposes as the students choose to apply it—to religion, to literature, or to commerce.

6th.—To native students the English language will be taught—geography, history, arithmetic, and such other branches of learning as time may afford, together with moral philosophy, Christian theology, and their own classics.

7th.—There is at the station an English and Chinese press, which literary students may avail themselves of; and it is intended to form a botanic garden on the grounds of the college, to collect under one view the tropical plants of the eastern archipelago.

#### IV.—WHO WILL BE ADMISSIBLE.

Persons of any nation of Europe, or of the continent of America, belonging to any Christian communion, bringing with them respectable recommendations as to their moral habits and the objects they have in view, will be admitted. Persons from European Universities having travelling fellowships; Christian missionaries; and persons belonging to commercial companies, or attached to national consuls, will be admitted.

Native youths of any of the above-named countries, who either support themselves, or who may be maintained by Christian Societies, or by private gentlemen, who wish to serve native youths by giving them an English education. These native youths shall not be required to profess the Christian religion, nor will they be compelled to attend Christian worship—they will,



however, be invited to do so; and the good order of the institution will require their attendance on all lectures given publicly.

#### V.—CONTINUANCE IN THE COLLEGE.

The period of continuance in the college must depend on circumstances to be arranged hereafter.

#### VI.—RESOURCES.

The resources of the college will be fees, paid by European or native students who maintain themselves, or are maintained by their patrons or friends, and voluntary contributions.

#### VII.—MANAGEMENT.

The management of the college and its funds to be placed in the hands of a patron and trustees.

The cordial approbation with which the plan was received by many private individuals in India, America, and Great Britain, was testified by their liberal subscriptions; which, with a grant of £500 from the London Missionary Society, enabled Dr. Morrison to carry into effect his long-projected design; and, under the auspices of the late Dr. Milne, the Anglo-Chinese College was commenced and completed.—On the 11th of November, 1818, the foundation stone of the building was laid by Colonel W. Farquhar (then Commandant of the English troops in Malacca), in the presence of the Hon. J. S. T. Thyson, the Governor; the Hon. J. J. Erskine, Judge of Penang; the members of the College of Justice, and various other persons of distinction. Dr. Milne represented the founder of the college on this occasion, and delivered an appropriate speech. Further notice of the progress of

the institution will be given in the course of the narrative.

The following letters from Dr. Morrison to intimate friends, exhibit so fully the state of mind under which he prosecuted his various public duties, and sustained his domestic trials, that any remarks on them are rendered superfluous:—

EXTRACTS FROM LETTERS TO HIS MOTHER-IN-LAW.

“ Canton, China, Jan. 18, 1818.

“ I write to you instead of writing to Mary, being quite uncertain whether or not she is now in England. I am, through Divine mercy, preserved in my usual state of health, and am pursuing my usual studies without interruption. I feel a little anxious till I know whether my family are coming out this year. This, as you may easily imagine, will continue to produce an unsettledness of mind when I turn my thoughts to my family affairs. But, at the same time, I wish to commit all my ways, and the concerns of my family, to a gracious Providence. I am very solitary here; and being so much occupied in writing, I am often very weary of it. Writing the Dictionary is such very dry work—and translating is not much better. One's mind is kept so much applied to *mere words*. The deprivation, however, is all in a good cause. I would that I always felt duly grateful to our gracious Saviour for his great mercy towards me and mine. We are going to erect a college at Malacca, to be called the Anglo-Chinese College, for the study of Chinese literature. I hope sincerely that it will tend to the furtherance of the gospel.” \* \*

As the early ships of this season did not bring Dr. Morrison any account of his family, he remarks:—

## TO THE SAME.

“March 20, 1818.

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“I am now likely to be kept in uncertainty and suspense till September. What a mercy is it that God has inclined our hearts to look to him for protection and for happiness. I cannot assist those who have the first claim on my utmost regard; but, there is a Providence! Jesus has reconciled our justly offended Father in heaven! Let us wait upon him in the way of his mercies and his judgments. I have become much of a recluse. I very rarely go to the Company’s, or any where else, to dine. I have the same dish week after week—*Irish stew and dried roots*—which I eat with Chinese chop-sticks. I am well as usual, and writing from seven in the morning till nine or ten at night.” \* \* \* \* \*

In answer to a letter from Dr. Waugh, he says:—

“Canton, Nov. 5, 1818.

“I have been told, you say, ‘Malacca is to be the Athens of the East.’ I wish it also to be the Jerusalem of the East, in reference to the gospel being promulgated from thence all around. If this finds you in life, my dear father, let me request your assistance in awakening the attention of benevolent Christians to our very liberal institution. \* \* \* \* \*

“I am called to suffer affliction, as you know, in the absence of my family from me for so long a period. I am sometimes deeply grieved. The society says I should go home; but I cannot in common prudence leave my station at this period. I should like much to visit Europe, and to run to the solace of my afflicted wife and infant children; but wishes, and the lesser duties, must give way to the greater. Farewell! The grace of our Lord Jesus Christ be ever with you.”

TO THE REV. DR. CLUNIE, LL.D.

“DEAR J——,

“Canton, China, Dec. 9, 1818.

“Your good letter of April the 8th, 1817, is the last that I received from you. It came to hand just one year after it was written. At the date of this I am not very well. I have a pain in my right side, which is, I am apprehensive, from some disease in the liver. I have finished the second Division of my Dictionary, so that, should I die, I shall leave a complete, and, as many here think, a very useful Chinese Dictionary behind me, for the use of missionaries and European scholars. I wish the Christian scholars of Europe would cease to idolize Greece and Rome, whose writings breathe so much pride, revenge, and lewdness; and would study the languages of the East, for the sake of transfusing science and religion into them.

“How preposterous it is, that a *living language*, one of the *oldest* in the world, and known by *one-third* of our species, should be entirely neglected in England and Scotland; and that amongst all sects and parties, both religionists and scholars! Cannot a few persons be spared to study Chinese, which is the language of *five* nations, and contains thousands of volumes of original literature?

“You will hear of the Anglo-Chinese College. Pray lend it your assistance. Put your name and your influence into the better scale.

“My domestic affliction in the indisposition, absence, and helplessness of Mrs. Morrison, is very great; and though I do not murmur much, it makes me often go with a heavy heart. Still I would not repine. O no!—God is righteous.—He is merciful!

“A rich medical gentleman, who occupies my house at Macao during my absence, is afflicted with rheu-

matism; and he says, 'his upright conduct through life ought to have procured him the favour of the Almighty, whereas he is tormented. Ah! poor rich man, how impious to charge his Maker with injustice! O, to be better taught. Present my respects to Mrs. Clunie. Farewell! Your's,

"R. MORRISON."

TO SIR G. T. STAUNTON, BART., &c., &c.

"Canton, China, March 19, 1818.

"DEAR SIR GEORGE,

"I have been much gratified to hear that Lord Amherst and his party have at length reached Old England. You will all soon forget China, and perhaps every body in it. However, I venture once more to intrude upon you with a piece of Chinese news.

"An express came about twelve days ago from Court, and which arrived at midnight. The Viceroy, Foo-yuen, and Hoppo assembled before day to read its contents. The Hoppo\* (report says) was in great trepidation; fearing it might be something unpleasant to him. However, he was soon relieved. On being opened, it appeared that his Majesty wanted two native interpreters, capable of writing (as we heard) Portuguese and English. Consequa brought the news first to Mr. Toone. Every other merchant made a profound secret of it; till the day before yesterday, when Puan-ke-qua sent the official paper to me with a message, asking if I knew such a person as the Emperor wanted. On perusing the document, the matter stood thus.

"It had been represented to the Sovereign that there was now only one person at the European establish-

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\* Commissioner for foreign commerce.

ment in Peking who was capable of translating Chinese into Latin, and that a successor was necessary. His Majesty allowed this, but said that there were of course at Canton, about the Hong Merchants, many *Hwa-jin who thoroughly understood European literature*, and he therefore commanded the local government to select two such, and pay their expenses to the capital, where they would be appointed successors to the present translator. Some think that the representation, or mis-representation rather, made to the Emperor, has originated in a Macao intrigue, to introduce more of their people to court. I am not skilled in intrigues, and therefore will not hazard an opinion.

“I hope your health is, if not improved, quite as good as it was when you left us. Wishing that that blessing which maketh rich, and addeth no sorrow, may be the object of your highest ambition,

“I remain very sincerely your’s,

“ROBERT MORRISON.”

#### LETTERS TO DR. MORRISON.

“MY DEAR SIR,

“London, March 26, 1818.

“I have many thanks to make for your kind remembrances of me, and which letters I received while I was in Scotland; the issue of the embassy I certainly did not foresee; but then I am disposed to think that my conclusions were not altogether made under the expectation that the grand question, ‘*The Ceremony*,’ was to be discussed as it was. Mr. Ellis, in his book, gives a very full detail of all your proceedings; and should it get into a Chinese translation, the Chinese will then see that a British Ambassador can tell the thing that is not, as well as they; they will perceive that there were no orders from his King to refuse com-

pliance with the demand that he should perform the ceremony, and that the sole cause of his refusal arose from Sir George. Mr. Ellis does you the justice to say that you gave ample advice as to the proper mode of conducting discussions with the Chinese.

“You were most welcome to the Commissioner’s coat.\* By my tailor’s description it was a splendid one; his remark to me was, it was a pity that I had not seen it, but he added that he did not think I would much like to wear it, being so much out of my way. I only regret that the Imperial countenance did not shine on you. Sir George Staunton is in very good health; he and I had a laugh at our former embarrassments, and particularly during that momentous discussion with the Government in 1814. As it was successful, the Committee received praise; but had we failed, nothing would have been bad enough for us: so it is with most things in this world. What the Russians may do as to mending the manners of the Chinese, I am sure I know not; but I think there is no chance of the India Company interfering with them, so long as they continue to sell tea.

“The country is said to be improving from what it was last year, there is more trade, &c.: perhaps it is that people are more reconciled to the reduced incomes so many must have experienced when the war expenditure ceased. I have taken the liberty to send a few lines to some of my Chinese friends, which you will oblige me by putting into Chinese. The lamps for them are in a box directed to P——’s care. You will have heard of Mrs. Roberts having quitted the world: poor woman! I did not hear that she was ailing. Farewell, my dear Sir, and believe me still,

Your’s very sincerely,

“J. T. ELPHINSTONE.”

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\* Worn by Dr. M. during the embassy.

TO THE SAME.

“Portland Place, April 10, 1818.

“MY DEAR MORRISON,

“The despatch of the China ships taking place sooner than I anticipated, leaves me less time than I had promised myself for writing to my China friends; but I am anxious not to omit to thank you by this opportunity for your kind letter of the 10th October last, just received. I have also to thank you for the copy of the Dialogues you were so good as to send me by the ships of the last season. I am exceedingly glad, that, with the exception of the disturbance at the printing-office, every thing connected with our intercourse with the Chinese has gone on so quietly and pleasantly since I left China. I trust this will be viewed as an additional confirmation of the line of policy which was adopted in the embassy, and whatever the gentlemen in India may say, I am happy to be able to assure you, that the generality of well-informed people here, are decidedly with us on the subject of the *Kow-tow*, and well convinced of the ruinous consequence likely to have attended a compliance with it.

“The whole question of this embassy is now passing fast into oblivion in this country, and I doubt whether even the expected publication of Mr. Abel’s book will contribute much to revive it. I understand he has had the advantage of consulting your memoir, and hope he has made ample use of it, as your mature knowledge of the language and manners of the people, gives to your observations a stamp of authority, which, with his own, must be wholly wanting. It is really, however, almost throwing away time to attempt to in-



form the public on the subject of China. I do not intend, however, by any means to abandon the subject of Chinese literature entirely; and since I have occupied my present residence, I have devoted one room in it wholly to books and papers connected with China, where I hope at a future day to find leisure to return occasionally to my former pursuits.

“Manning promises us some Chinese philological works, and also an account of his journey to Java, but I am not very confident of the public being very soon gratified with the result of his labours. He is, however, much employed, I believe, with his Chinese friend, and is well able to produce a work of endurable interest in its way. Mr. Munden, the historian of Sumatra, is publishing an interesting work connected with Chinese history, a translation, with notes of Marco Polo. Montucci’s comparison between his Dictionary and your’s will have served to amuse you. The *Journal de Savans* of Paris has reviewed your Dictionary very respectfully, and, notwithstanding a few strictures, acknowledges its superior excellence. I will endeavour to send you the article. Excuse this hasty desultory letter, and believe me always most truly your’s,

“GEORGE THOMAS STAUNTON.”

FROM M. REMUSAT.\*

“SIR,

“Paris, Nov. 1818.

“The immense distance which separates us from each other, the delays and the embarrassments which are the results of a correspondence that might be of considerable utility to myself, are the sources of a real loss, both on the score of mental gratification, as well

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\* Translated from the French.

as of instruction. It is not, however, long since I received the letter, with which you honoured me, under date of the 14th November, 1817; and I should have replied before, had I not waited to see if I could not send you with this parcel some literary production worthy of your notice.

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“My *Recherches sur les Langues Tartares* are more than half finished, and I hope in a very short time to be enabled to forward you the first volume. I perceive that you have not a very high opinion of this work; at least I suspect as much before-hand. Perhaps you will judge differently when you know the end and intent of the book. Amongst other schemes which certain writers have adopted for the purpose of propagating infidel opinions, there is one which, up to the present moment, no one has attempted to overthrow and abrogate. You know that it has been attempted to refute the chronological dates of the Bible, by deducing from the annals of Asiatic nations arguments wherewith to prove the antiquity of the world to be much greater than Moses has represented it to be. This system having experienced but little success, its advocates and supporters sought refuge in regions less known; and denying the veracity of the Bible account of the deluge, the dispersion of mankind, and the other leading points in the narrative which occupies the first chapters of Genesis, they have declared that there was a certain primitive race of men which inhabited Tartary. This hypothesis, being well sustained, has met with numerous votaries; and, in order to refute it, I have made myself master of the Tartarian language, have studied the literature of that but half-civilized people, and have ascertained that so far from having taught any thing to mankind, they

themselves were indebted to Christian missionaries, Indians, and Persians, for all they knew.

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“Your most obedient humble servant,

“J. P. ABEL REMUSAT,

“Member of the French Institute.”

FROM THE SAME.

“SIR,

“Paris, Nov. 24, 1818.

“In my last letter I endeavoured to answer the principal observations which occurred in your's of November 14, 1817; and in this, which will be delivered to you by Messieurs Owen and Hankey, I will again recur to several points over which I before hastily passed on account of want of space. At such a considerable distance from each other, and with a person from whom I have myself so much to learn, a paper correspondence will never suffice; at least according to my taste.

“When I cast my eyes over the catalogue of those works which you have presented to the literary world, and which I am charged to make known for the benefit of European nations—a task I fulfil with the greatest pleasure—I observe that your modesty causes you to pass over in silence those which are most calculated to excite the astonishment and awaken the gratitude of your contemporaries. I here allude to your translations into the Chinese language of many portions of the sacred writings. Without being enabled to conjecture the motives of your reserve, I have nevertheless deemed it prudent to imitate it, and in our *Journal des Savans* I have neither analyzed the translation of the New Testament, nor the Psalms, nor the Catechism. Indeed, until I shall have received

your authority to alter my plan of proceeding, I shall merely allude to those kinds of works in the bibliographical catalogue.

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“I must now request a favour, to supplicate which your own obliging offers have rendered me sufficiently hardy. The height of my ambition is to form a Chinese library. I am perfectly aware of the difficulties and expense attending the export of books from Canton; and would not ask for them, did I not know that it is possible to procure them, and that the price is not very exorbitant. I have therefore made a list of the works I especially require, and have sent it with this letter, hoping that you will have the kindness to submit it to a bookseller, and ask him to mark against each *item* the probable price; at the same time, if the commission cause you the slightest inconvenience, or expose you to the slightest danger, I beg you will not hesitate to decline it altogether. I should be in despair were my request to cause you any trouble.

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“Ever obliged to terminate my letters abruptly, I have only space enough left to renew my protestations of lasting respect and regard, &c., &c.

“J. P. ABEL REMUSAT.”

#### LETTER FROM THE REV. W. P. CROOK.

“MY DEAR BROTHER,                      “Tahiti, Sept. 24, 1818.

“Your kind letter, dated February 24, 1817, has just reached me, and was like cold water to a thirsty soul. Great things have been done here, but a foundation is laid for much greater things in your part of the world, and the religious public are sensible of it. Go on, dear brother, to give the religious world

that satisfaction that you have already given them, and thereby advance the kingdom of our Lord among the millions of China; and our constant prayers shall be, that you may be able to maintain your ground, and have eminent success. All these islands are professedly Christian; both Tahiti, the Society Islands, and even the Palliser's. The latter, as well as some of the westernmost of the Society Islands, were induced to cast away their idols through some of their own countrymen, who had visited Tahiti or Aimeo, not having seen a missionary themselves. As the fame of the gospel reaches the various islands around, the inhabitants express an earnest desire for missionaries. Prayer—private, social, and public—seems to be universally attended to. Peace and the strictest honesty prevail; and reading and writing become very general. The Gospel of Luke, 3000 copies of which they have among them, is much read, and the people have an earnest desire for more of the word of God.

“Difficulties, as you observe, we are sure to meet with. The indolent habits of the natives is a great evil, and the bad conduct of their king tends to keep them in that state. He makes a great profession of religion, and keeps up a correspondence with several persons in the colony without any assistance from us.

“A sugar mill has lately been sent out, which is to be set up at Aimeo: this has caused some of our brethren to remove thither to put up the works. There are but a few of us, at this island, so that I and my family are almost alone among the people. My work is pretty heavy. The people are addressed twice on the Sabbath-day, 500 or upwards attend; the children are instructed in the afternoon. We have also a lecture on Wednesdays, and a conference on Monday evenings, besides the monthly Missionary prayer-meetings, which

are well attended. I teach in the school daily, except on Saturdays, and endeavour to conduct it on the British system, which promises success.

“Through the influence of the king, a Missionary Society has been formed, and all the people, I suppose, will be members: the contributions will be very considerable. Thus, dear brother, the Lord is carrying on his work, and we rejoice greatly that he is carrying it on in various parts of the world, and that he will continue so to do, till the earth be full of his glory. My sincere love to brother Milne and his colleague, in which I am sure I should be joined by my brethren were they present. They will most probably write to him. Be pleased to encourage any of our brethren, when you write to them, and send to us by way of N.S. Wales.

“I remain,

“Your’s affectionately in Christ,

“WILLIAM PASCOE CROOK.

“I hope you will finish your next letter and subscribe your name, but a part of a letter is better than none. I can readily excuse you.”

FROM DR. BAIRD.

“Ramsay Lodge, Edinburgh,  
“25th Jan., 1819.

“REV. SIR,

“I avail myself of a young acquaintance, Mr. Clerk, going [on a voyage to China, to give you the trouble of this communication.

“As Principal of the University, I am happy in the opportunity of mentioning to you directly, that the works with which you favoured our library through Mr. Waugh, of London, were received with gratitude by the Senatus Academicus, and have been

deposited as valuable additions to our collection of books. It would afford me personally great pleasure to hear from you, as to your progress in translations, and as to the success of your interesting labours in the good cause of the precious gospel of the Redeemer.

“Allow me further to mention, that I am collecting materials for a History of Pauperism over the globe. My correspondence has been for some time proceeding successfully. I have got accounts from different nations, and in various languages, and have received, or have promises of receiving, accounts from every accessible people or tribe, from Petersburg to the wall of China. Would you take the trouble to mention the relative facts you have observed as to China itself? The principal Catholic missionary at Peking is applied to by my friend Mr. Drummond, M.P. for Perthshire, but in the uncertainty of receiving the full information wished for, I beg your good offices in the case.

The numbers (as computed) of poor unable to support themselves—the funds, and mode of raising and applying them for the benefit of the poor—whether there is a public imperial or local tax for the purpose—or if the poor rely on private benevolence and humanity merely—whether there are special provisions of any kind for separate classes of distress—the sick— orphan—lunatics—whether there are means of common or religious instruction of any description provided?—any notices on these, or any other topics, that will easily occur to your mind as tending to elucidate the general subject, I have suggested, will be highly acceptable.

“Valuable conclusions as to the science of political economy—curious views of the human character as

modified by differences in forms of government, and in forms of religion, and of territorial tenure, and by differences in degrees of civilization—will result from the enquiries above referred to—while some kingdoms may profit by learning the customs, laws, and institutions that exist in others.

“I conclude this long letter by asking leave to put into your hands a copy or two, of a printed paper, which, on perusal, will require no explanation as to its history or object. Its information may be acceptable to yourself or some of your friends in China, and if without trouble, it can be made available for the benefit of Alma Mater here, the service done to her would be useful to the public, and greatly gratifying to,

“Rev. Sir,

“Your faithful and obedient servant,

“G. H. BAIRD.”

These few specimens are selected from an immense mass of correspondence, which, independently of that with public societies, is of a highly interesting nature. The Religious Tract, and Prayer Book and Homily Societies, were not slow in availing themselves of the opening which Dr. M.'s services afforded to introduce, in the most liberal manner, their different productions into China—but on this subject their own letters furnish the most satisfactory information—some of which, with the Missionary Society's Report for 1819, show the progress of Dr. M.'s religious and literary labours up to that period.

The following is an extract from the Report:—

“The direct labours of Dr. Morrison, with a view to diffuse the blessings of Christianity in China, are



still confined, by the intolerant rigour of the government, within the narrow sphere of his own household, and a few others who derive advantage from his occasional instructions. During the last summer he also delivered Lectures to a select company at his own apartments. *Tsae Ako*, a Chinese, who had been baptized by Dr. Morrison, and who was constant in his attendance to receive instructions, died of a pulmonary complaint, in October last. Dr. M. entertained a favourable opinion of *Ako*, and thought his profession sincere. *Ayun*, an elder brother of the deceased, had gone to Malacca, to assist in the mission there, observing, that the difficulty of being singular in Chinese villages was very great, and that if any are so, and decline the idolatrous village rites, they are marked out and persecuted.

“The earnestness with which, during the last year, Dr. M. had prosecuted the labours of his Chinese Dictionary, from a desire to enter fully into the more pleasing part of a missionary’s labour, seems to have been scarcely compatible with a due attention to his health. We are concerned to state, that he had begun to suffer from occasional attacks of severe indisposition.

“Dr. M. expected to be able to finish the writing part of the Alphabetic portion of the Dictionary, about the beginning of November last. He had drawn up and printed at Macao, ‘A View of China, for Philological Purposes;’ also, for private distribution, a series of lectures delivered at that place in the year 1817. In addition to these labours, he had translated and printed, for the use of the Chinese, The Morning and Evening Prayers of the Church of England; also the Psalter, divided, as in the Prayer Book, for each day in the month. ‘At Malacca, the printing of Dr.

Morrison's translation of the Psalms had been completed; and other books of Scripture were in progress.'

"Dr. M. mentions, that a clergyman from England is expected to be stationed at Macao, and that it is reported one from America, also, will be sent there annually, to preach to Europeans, and adds, that the number of pious individuals who visit Canton is greater then formerly.

"It had been for some time the earnest desire of Dr. M. to visit England, in which the Directors had intimated to him their entire concurrence; but under a strong impression of the importance of the labours in which he is engaged, he had determined to sacrifice his personal feelings to his public duties, and had accordingly, for the present, abandoned his intention.

"The mission at Malacca rapidly rises in importance, and justifies the opinion of Dr. Morrison, on whose recommendation it was undertaken."

...

The following letter from the Rev. C. R. Pritchett, commenced a correspondence with Dr. M. which continued through life:—

"Prayer Book and Homily Society,

"Salisbury Square, London,

"April 15, 1819.

"REV. AND DEAR SIR,

"Your letter, dated Canton, Nov. 19, 1817, which arrived some time in May of last year, accompanied by a copy of the Morning and Evening Prayers of our Church, translated into Chinese, gave us the sincerest pleasure, and would have been noticed very long ere this, but from a desire to see Sir G. Staunton on the general subject connected with it, and to ask his advice. Sir G. Staunton having returned to London

some time since, I had the pleasure of applying to him in behalf of our committee, and have received such answers as fully convince us of the propriety of aiding the work in question to the best of our ability. I have consequently been instructed by our committee to say, that 2000 copies of the Chinese Prayers may be printed, as soon as convenient to you, at the expense of the Society. The committee will be glad, if you will take all such opportunities as may be favourable, to distribute them in the Chinese Colonies, and if it seem proper in China itself. As this resolution was only passed to-day, and I am under the necessity of sending this off to-morrow morning, I have not had an opportunity of consulting the Rev. Josiah Pratt, Secretary to the Church Mission Society; it is, however, highly probable, that he may wish some copies to be sent to committees, which are in correspondence with that society; we should also wish 100 to be sent to us for occasional distribution among Chinese in England, or to be disposed of as curiosities. When you have printed these, you may draw upon us, through the London Missionary Society, who have suggested this as the best plan.

“I say nothing with respect to the Psalter, because it is highly probable that the British and Foreign Bible Society will furnish you with means to circulate that, and I will endeavour with Mr. Burder to accomplish that object for you.

“Together with this you will receive a copy of the book of Homilies, in octavo, for your own use; also 200 select Homily tracts for distribution. Whenever you shall think that the translation of the first or any other Homily, into Chinese, will be useful, and shall choose to translate it, our society will furnish you with the means of printing it. I should here say,

that your having admitted no alterations into the prayers, affords us the opportunity of co-operating with you (and this we do with real pleasure); to have added any unnecessary alterations would have been in direct opposition to the principle of our society. In translating the first Homily, which we have done into modern Greek, Italian, Spanish, German, French, and are just about to translate into Dutch and Arabic, we cultivate faithfulness as well as simplicity and neatness; we cannot admit of alteration.

“And now, my dear Sir, let me sincerely thank you for your letter, the general encouragement you gave us in the distribution of these works of our reformers, and for the kind and fervent prayer you offer in conclusion. Should you find the want of some English Prayer Books and Homilies, I doubt not (but, I speak merely as an individual), our committee will feel altogether disposed to supply you; and most sincerely do we wish success to your labours of love in the name of our common Lord and Saviour.

“Having reviewed what I have written above, I feel no doubt that if you think it far more expedient, from your knowledge of local circumstances, to print 1000 Psalters instead of 2000 of the Prayers, our committee will be satisfied. The distance is immense, and the object so important, that they would willingly give all proper latitude of this kind. In this case, fifty of each sent to this country, as opportunity occurs, would be sufficient.

“Your brother, and did I not feel myself utterly unworthy, I might say your fellow-labourer, in the vineyard of our Master,

“C. R. PRITCHETT, Secretary.”

TO THE REV. C. R. PRITCHETT, &c. &c. &c.

“ Canton, China, December 26, 1819.

“ REV. AND DEAR SIR,

“ Your letter of April the 15th, 1819, came to hand in September last, whilst I was in Macao, and having been very much engaged in finishing a translation of the Holy Scriptures into Chinese, together with various other demands on my time, I ordered at Malacca, without reference to your letter, 2000 copies of the Prayer Book and Psalter bound together, which appeared to me ‘far more expedient’ than printing them separate. However, I see from your letter before me that you mention 1000 Prayer Books and 1000 Psalters. I cannot allow myself to suppose that the Prayer Book and Homily Society will make any difficulty about this excess in the number; for what are 2000 copies, when contrasted with the population of these regions—three hundred millions?—The pecuniary demand on you will be very trifling—600 dollars; and this sum I purpose to draw, to enable us to print the books, instead of deferring it till they are actually printed. Of the reasonableness of this, you will on reflection be convinced: for having translated gratis, we cannot, without being burdensome to others, advance the funds to carry them through the press.

“ Our difficulties you know are considerable. The first set of blocks which I entrusted to a native were hidden by him in a corner, till the white ants destroyed the greater part of them. I had a new set of blocks cut, and 400 copies struck off in the close of 1818, at the expense of the Missionary Society. A

good many of these have passed into circulation in China; part of them by the hands of the Printer and Bookseller. I have now directed a new set of blocks to be cut at your expense at Malacca, and 2000 copies (as I have said above) printed. I have charged them at one-fourth of a dollar a copy, and a hundred dollars for the blocks. I fear that with the duty on paper, and other expenses, they will cost rather more. I have to thank you for a copy of the Homilies in octavo, and a number of select Homilies. I presented a few of them to English gentlemen, and placed the remainder in the way of circulation amongst the poor of Macao and Canton. You must not be discouraged when you hear that some of your pious tracts are destroyed. I am very sanguine that of all such books, or tracts, some will be rendered the means of turning many from wickedness, and from the power of Satan to the light and liberty of God's children.

“Sir George Staunton wrote to me that you had called upon him, and I am glad his opinion sanctioned your aiding the object.

“I shall not forget your suggestion to translate one or more of the Homilies. I purpose sending you ten copies of the Prayers and Psalters bound together, from those which I printed at the expense of the Missionary Society, and I shall desire the Rev. Mr. Milne at Malacca to send you a few copies from thence, after they have finished the edition required of them.

“I beg to send you a ‘brief statement’ of an institution at Malacca, which, I think, merits the patronage of every Christian who thinks means necessary to effectuate the conversion of the world. Oh that all the varied forms of Christian benevolence may be

crowned with God's blessing! This is indispensable to success.

"I remain your sincere friend,

" ROBERT MORRISON."

An extract of an official letter from the London Missionary Society, expressive of their approbation of Dr. Morrison's attempts to establish a mission at Malacca, is here introduced, with some of the Resolutions passed, upon their mature deliberation on the important measures adopted relative to that object:—

" VERY DEAR BROTHER, "London, 26th Feb., 1819.

" Your letters of Jan. 18 and 30, of Feb. 3 and 25, and of June 10, have all been duly received and considered. The Directors have paid particular attention to your communications on that very important measure, the establishment of the Anglo-Chinese College, and herewith you will receive the result of repeated and serious discussions.

" We are fully aware of all the disadvantages under which you labour, and to which you refer in your letter of Jan. 30, and, we trust, are not forgetful of you and your colleagues engaged in the Extra-Ganges Mission, an undertaking, in all its branches, of super-eminent importance, and over which you may assure yourself the Directors will not fail to exercise 'the paternal care which you solicit, aware at the same time that except the Lord build the house, they labour in vain that are builders of it.' On him we depend for the continuance of your lives in unfriendly climates—for your vigour of mind and body—for your stedfastness, intelligence, and zeal—for the protection of the civil powers—for the fidelity of your servants—and for the success of your labours; while we, amidst

all our invaluable privileges, are equally dependent, and under a sense thereof, we never enter upon business until we have implored the wisdom that is from above. May the Donor of every good gift constantly assist you and us.

“ We are glad to hear of any hopeful appearances among the natives with whom you are connected; on your part, nothing, we are persuaded, is neglected which tends to their profit; but conversion is the work of God, not man.

“ You have done well in taking the ‘Gleaner’ under your own care, and that of Mr. Milne: as the publication is somewhat too general in its nature, to be distinctly sanctioned by the Society. We hope it will be productive of the advantages you propose. Mr. Nesbit has received a quantity for sale, but we fear that the price of two shillings and sixpence each, will be thought by many persons too high, as they will not make due allowances for the expense of printing abroad.

“ Your Third Part of the Dictionary has been received, and Mr. H. F. Burder has written to you fully on the subject of its sale, as also we believe Messrs. Black and Co.

“ The Directors are looking out for an accomplished printer for Malacca, according to the request of Mr. Milne, and whose sole business shall be to superintend the press, letter-founding, &c. We write to him on the subject at this time, and send him also the following result of the Directors’ discussions respecting the college.

“ You have not intimated your intention whether to abide in China, or to remove to Malacca: we shall hope to learn soon what is your determination.



Ardently wishing you much health, and every desirable blessing, we are, in the behalf of the Directors,

“Your Brethren in the Lord,

“W. ALERS HANKEY, Treasurer.

“GEORGE BURDER, Secretary.”

“Resolutions relative to the proposed Anglo-Chinese College:—

“Resolved—That the Directors gratefully acknowledge the liberal proposals of Dr. Morrison and Mr. Milne, relative to the establishment of an Anglo-Chinese College, that they cordially approve the general design, that they confirm the grant of land for the purpose of the projected building, and that they are disposed to contribute pecuniary assistance in aid of such parts of the proposed plan as are intimately and decidedly connected with missionary objects.

“Resolved—That the Directors express their approbation of the establishment of a General Committee of Management of the Ultra-Ganges Mission, so far as it shall be conducted on principles tending to the union of effort and the maintenance of harmony among the several members of the missionary body.

“Resolved—That of the printed Resolutions of the Provisional Committee, Nos. 2, 6, 7, 9, 10, 11, 13, and 14, be generally approved; that the 3rd be subject to such modifications as experience may suggest—that the 4th be approved of, it being understood that no additional buildings are contemplated, in order to carry the object of the resolution into effect, but that the room to be appropriated to the purpose specified be one of the rooms in the present missionary house; that with respect to the 12th resolution, as it is not accompanied with any estimate which would enable

the committee to form any judgment on the subject, they can offer none; that the 15th resolution be approved and recommended strongly to be carried into effect; and that the resolutions Nos. 1, 4, and 5 be left entirely to the discretion of the missionaries.

“Resolved—That in relation to the proposed Anglo-Chinese College, it be strongly impressed on Messrs. Morrison and Milne to give to the institution a decidedly paramount direction towards missionary objects, and to suggest to them the importance of enlarging the plan, by extending the course of instruction, so that it shall embrace all the languages requisite for the extension of the Gospel through the continent, and islands situate east of Malacca.

“Resolved—That in communicating their consent to the establishment of the College, which is intended to embrace other objects than such as are strictly missionary, the Directors recommend to Messrs. Morrison and Milne, to guard with the utmost caution against those injuries, and inconveniences which the union of persons studying for merely secular purposes, with persons having religious objects solely in view, has been found to produce.

“Resolved—That the allowance made by the Society be restricted to persons who shall be destined to the missionary work.

“Resolved—That the Directors confirm the appointment of Messrs. Morrison and Milne as the Committee of Superintendence for the proposed College, during the first three years; deeming it expedient that during that term, such further arrangements for the government of the institution should be made, as circumstances and experience may dictate.

“Resolved—That the Directors recommend to Messrs. Morrison and Milne to draw up regulations

for the internal management of the seminary, in reference to the hours of study, to the objects of pursuit, to domestic worship, to the observance of the Lord's day, and on other important points of literary and domestic economy; and that these regulations shall be, as soon as convenient, transmitted to the Directors for their approbation.

“Resolved—That the Directors earnestly recommend to Messrs. Morrison and Milne to exercise the greatest caution and circumspection with regard to the character of those young men whom they may receive as pupils, who are not intended to become missionaries, and with regard to the influence which such pupils may exercise over the minds of the missionary students.

“Resolved—That the Directors will consider the affairs of the proposed College as subject, of course, to the same direction and control as the general concerns of the mission.

“Resolved—That the consideration of the proposed establishment for Widows, &c., at Malacca, be postponed until the question as to the expediency of establishing a General Fund for the Relief of the Widows and Orphans of Missionaries belonging to this Society is determined.”

This year, by the death of the excellent Mr. Hardcastle, one of the fathers of the London Missionary Society, Dr. Morrison lost a valued friend and correspondent; one, for whose memory he ever expressed the warmest esteem. Mr. H.'s place was, however, in both these characters efficiently supplied by William Alers Hankey, Esq., who was chosen successor to Mr. Hardcastle, as Treasurer of the Society. The following letter from that gentleman was the com-

mencement of a correspondence with Dr. Morrison, which continued uninterrupted till his death, since which lamented event, Mr. Hankey has shown the strength and constancy of his friendship in his indefatigable zeal and disinterested efforts to promote the welfare of his late friend's family.

The following is the letter referred to:—

“MY DEAR SIR,

“London, April 10, 1819.

“It is not from any want of affection towards your person, nor of a due sense of value for the interesting labours in which you are engaged, that you have not found in me a better correspondent than I have proved to be. I have been favoured with several of your letters, and have spent more time in regret that my incessant engagements have prevented me from writing to you, than would have been requisite to execute my purpose. Indeed, when the increasing infirmities of our late respected Treasurer rendered it proper to seek a successor, a sense, not merely of my unworthiness to become the follower of such a predecessor, but of the little leisure which a constant series of necessary duties, and a state of health by no means qualified to sustain much labour, would afford me for the discharge of such momentous obligations, rendered me greatly reluctant to accept the invitation of the Society. But my regard for the object and the Society, prevailed upon me, in the issue, to render the best services which, under my circumstances, I could perform; and I have so far gone on, ‘faint, yet pursuing.’

“I have to add to the above detail, the sorrowful report that our dear friend Mr. Hardcastle is now removed beyond the sphere of labour and usefulness for the church below. His infirmities sensibly in-

creased, after his resignation, and a succession of paralytic attacks undermined his frame, so that on the 3rd instant (March) he departed this mortal life. His approach to the river was like the uniform tenour of his life, calm and placid. So long as he had the power of communicating his feelings, his faith was strong and lively, and his consolations full. The whole course of his illness was most edifying to all who witnessed it, and the declaration of the Psalmist, Ps. xxxvii. 37, has seldom received a more striking illustration and verification. As you observe in your letter of Oct. 29, 1817, he was always deeply attached to your mission, and I doubt not retained that feeling to the end. Allow me to say that, in that respect, it is my wish to tread close in his steps. I can freely assure you that I yield to few in any estimate they may form of the importance of the object which engages your labours. We are looking with earnestness for the intelligence of the completion of the translation of the whole sacred volume, agreeably to the hopes you have given us.

“I consider your operations on the subject of the Anglo-Chinese College at Malacca, as of high importance, and likely to have a great influence on the progress of the gospel in that part of the world. Your plans have received great attention from the Directors, and you will have had their sentiments in detail, so that there is no need for me to enter upon that topic. There is one point, however, which has appeared to me of high moment, though it has not been referred to in your correspondence; that is, the advisableness of establishing so important an institution on any territory not under the British Crown. On this interesting subject, I myself entertain considerable doubts of its propriety. I think that not merely the uncertainty

of European politics, but the jealousies of government on the subject of religious efforts, especially when under the direction of individuals not natives of the mother country, make the policy of placing the chief settlement of missionary exertions in that quarter where it is, exceedingly disputable. My opinion, which I long ago stated in the direction, was much strengthened by a circumstance which took place when our brethren went out to Malacca viâ Madras. I wrote to the Dutch Ambassador for a passport, which was immediately sent me; but a month or so after, I received a letter from his Excellency, saying he must withdraw the license, and desired me to direct my application to the Hague. We had taken our measures, and they were on the point of departure, so that all I could do was to write to the Ambassador, stating that we were not able to delay the sailing of the missionaries, hoping that he would not put any obstruction in the way of their reception. This, I apprehended, arose from some communication he had received from his government. And were we to apply to the Hague for permission to send missionaries to you, we should probably hear that they could supply their own colonies. I presume our brethren will have apprized Mr. Milne and yourself of the circumstance. You well know whether the grant of the land, on which the institution is to stand, has been confirmed by the Governor.

“In the month of August last, I made an excursion in France, and was glad to make use of my short stay in Paris to form an acquaintance with several literary individuals, and especially with Professor Remusat, of the university of that city, and member of the Institute. His reputation for proficiency in the Chinese made me desirous of offering any service

I could render in forwarding a correspondence with him, which might tend to promote the attachment of so eminent a person to the objects of your labours. I was glad to find that he was already in correspondence with you; and especially that he had formed so very high an opinion of your several productions. I presented him with copies of the Psalter and the Catechism, which had not then come to his hands, and which he was delighted to receive, for he seems enchanted with every thing that appertains to the language. I presented, also, the numbers of your Dictionary, in the name of our society, to the Royal Library at Paris. The professor was glad to avail himself of my offer to convey a letter to you, and has since forwarded for that purpose the one which you will find enclosed. I shall be happy to render you the service of forwarding to him any thing you may send for him. He is a very agreeable man, and, so far as I had an opportunity to observe, of enlightened and liberal sentiments. I was desirous to know if any notice had been taken of your labours in the *Journal des Savans*, of which he is (officially I believe) one of the conductors. I learnt that an extended notice had been taken of your Dictionary, Grammar, the View of China, and of Mr. Milne's Sacred Edicts. And he says in his letter to me, that he will be happy to insert any notices of any literary proceedings, relative to the Chinese or other of the oriental languages, that I may furnish him with. I can only add that I shall be happy to send him any thing that Mr. Milne or yourself may wish to be so forwarded. It may doubtless be a means of doing good to the noble cause which we are engaged in, to obtain for it, so far as it can be done with propriety, the good opinion and influence of those whose favour has weight

with the world: and while we have in view objects infinitely greater than those which are merely literary, it cannot but be beneficial to prove that we are no enemies to real literature, but, on the contrary, among its true allies and supporters. This will, I trust, be one of the happy effects of your various labours. I hope also that such will be the result (though only aimed at by ourselves as a secondary end) of your projected Institution at Malacca. You will have received, before this reaches you, the sentiments of the Directors on the points referred to them relative to that establishment. Our hope and desire is, that it may not merely promote the gospel in China; but by the cultivation of all the languages or dialects to be found to the eastward of Malacca, your seminary may become a nursery of Evangelists for the whole portion of the globe between you and the western shores of America. \* \* \* \* \*

“It gave us great pleasure to learn from our friends Stallybrass and Rohmu, at Irkutsk, that some of the Chinese Testaments taken from Malacca by Captain Gordon, had reached them. They have not been allowed, at present, to make any use of them, or, at least, they have not yet found a suitable opportunity. I rejoice that such a communication has been opened, as it is precisely one of the means of carrying on missionary operations in the great country to which your endeavours are directed, that my hopes had led me to anticipate, when we sent the mission to that spot. They are about to leave Irkutsk, for Selinginsk or its vicinity, which, you will observe, lies considerably closer upon Chinese Tartary than Irkutsk does. We have another excellent young man at Petersburg, studying the Mongolian, aided by two Mongol Saisangs, who have embraced Christianity, and with



whom he is about to go to the tribes they belong to, to declare the gospel. We have had the pleasure to receive two tracts in that tongue printed under their superintendence, and to learn that the printing of two of the Gospels is also advanced. Surely these attacks on all sides of the empire of ignorance, superstition, and sin, cannot be made in vain. They indicate that the time of shaking, if not razing its very foundations, is at hand. May your valuable life be long preserved, your health be confirmed, your energies invigorated, and every supply of grace, knowledge, and understanding be granted, so that you may be held in the Divine hand as an eminent instrument of promoting the glory and advancing the kingdom of the Redeemer. Assuring you of the unfeigned esteem with which I regard your person and work,

“ I am, my dear Sir, truly yours,

“ WILLIAM ALERS HANKEY.”

FROM J. REYNOR, TREASURER OF THE RELIGIOUS TRACT SOCIETY.

“ London, December 28th, 1819.

“ MY VALUED AND DEAR FRIEND,

“ Your lines of the 30th of November, 1818, reprove me. I perceive they were received in April, but from passing from our Committee to individuals, have only returned to me this day—my last was under date of the 27th of January last, per General Kyd—which would be handed you by Mr. Clarke, with papers and other communications.

“ While I partake with you, my dear Brother, in your solitude, your separation from those near and dear to you, I cannot but approve the motive that determines you to forego these from a sense of duty—an unwillingness to quit that work and post, that

Providence has appointed you to ; nor can I overlook the influence that has followed your continuance ; or the satisfaction you must partake of, in perceiving that your labours amongst the natives are more justly appreciated, while you are daily advancing in a knowledge of their character, their prejudices, their hopes, their fears ; nor can I doubt that the Holy Spirit's influence will be withheld ; but that the word (read or spoken) shall become quick and powerful, a discernor of the thoughts and intents of the heart of these poor heathens, with whom you have frequent communication.

“The promise is sure, ‘And lo! I will be with you.’ And though it may please him to withhold this influence for a season, to try and exercise the faith of his servants, as was peculiarly the case at Otaheite, yet the promise is sure, as is there apparent in the out-pouring of the Spirit, making that dry and parched ground as the garden of the Lord.

“I cannot but hope that my valued friend shall see further fruit of his labour ; but should these be withheld, he will not forget that David's desire was accepted, ‘It was well it was in thine heart to build a temple to the Lord.’

“I am interested in your periodical work, ‘The Gleaner,’ and hope it will prepare the Chinese for the diffusion of truth. I have not seen all the numbers, but what I have are highly encouraging.

“The station of Malacca, I believe, is generally considered by our friends as well chosen, and the College since founded, promises to be its greatest ornament ; I trust more than this, that it shall prove the means of diffusing light and knowledge through the Empire of China, and its dependencies. You ask me to aid it with zealous support. I regret I cannot by

example; but I cannot doubt but what means shall be found here, in India, and other parts. Yes, my valued friend, when the late Institutions here, were first projected, they appeared but as the small cloud, seen by the prophet, which afterwards spread and covered the whole horizon.

“ You will have pleasure also to learn that a copy of the Abyssinian Scriptures, obtained by Mr. Asselin, is about to be printed, which is in the Ethiopic Amharic, the vernacular dialect of Abyssinia, and will prove an incalculable blessing to this people, so long deprived of the word of God, except in their churches.

“ I forward you with this, a volume for your library, the Proceedings of the Religious Tract Society, for the first twenty years, which will interest you to see that the ‘little one has become a thousand.’ The number of Tracts circulated in the present year are expected to exceed five millions, of which many have been designed to counteract infidel publications, affecting the peace and order of society, and which have been circulated to a large extent. I hope this is not only checked, but that from the efforts made to diffuse knowledge, aided by the circulation of the Scriptures, the cause of truth shall have advanced, and that those who were but nominal Christians be excited to examine the doctrines they professed to have embraced.

“ Since the war, the population of the country has been too large for the demand for labour, especially in the manufacturing districts, which was a long season of difficulty and severity to this class of society. In this, our own country does not alone partake, but also the surrounding nations that have been connected with the late war. I trust that the severest pressure has been felt, and that Providence is again bringing

into order those relations which are suited to a peace system.

“Under all these privations, and the late pouring out of infidelity and blasphemy, I cannot doubt the advance of truth: the nation is more than ever enlightened from the diffusion of the Scriptures, and evangelical preaching in and out of the Establishment, and the efforts making to extend in other lands the Scriptures, to aid them by the establishment of schools, and missionary labourers, is an advance on the enemy’s kingdom, which is no longer doubtful.

“I partake with our friend Milne at Malacca, in the great loss he has sustained:\* for his own health, I much fear: I trust that this shall be preserved, and that his important station will grow daily in strength. I cannot but admire the finger of our God in directing his servants to it, as well as the subsequent discoveries of his watchful eye and care over it.

“If I could have added gold and silver to it, I should have been glad; I will now ask that this may not be wanting, and that it may become a Bethel, a place that he has blessed.

“You say nothing on the subject of Tracts. Soon I hope to hear that you are printing and sending forth a cloud of witnesses or messengers to the heathen. Mr. Milne’s station favours this, and your resources, I judge, have not failed, or this would have been made known. I continue of opinion, by small tracts, containing the essential doctrines, more is to be expected than from any other means. These little teachers silently will find their way into the cottage, and to the palaces of the higher order, and, accompanied by the Holy Spirit, shall prepare for the reception of the Scriptures, and other means.

\* The death of Mrs. Milne.

“The accounts from the South Seas continue favourable: the natives themselves are coming to visit remote stations and isles, to make known the truths that they have felt and handled. You know that they have already a great part of the Scriptures in their own language, if not the whole. One of the missionaries from thence is now with us.

“Our accounts from South Africa come down to October last. The Caffre war, which has prevailed some time, has materially interrupted missionary labours: the United Brethren have had several of their missionaries murdered at Witte Ville.

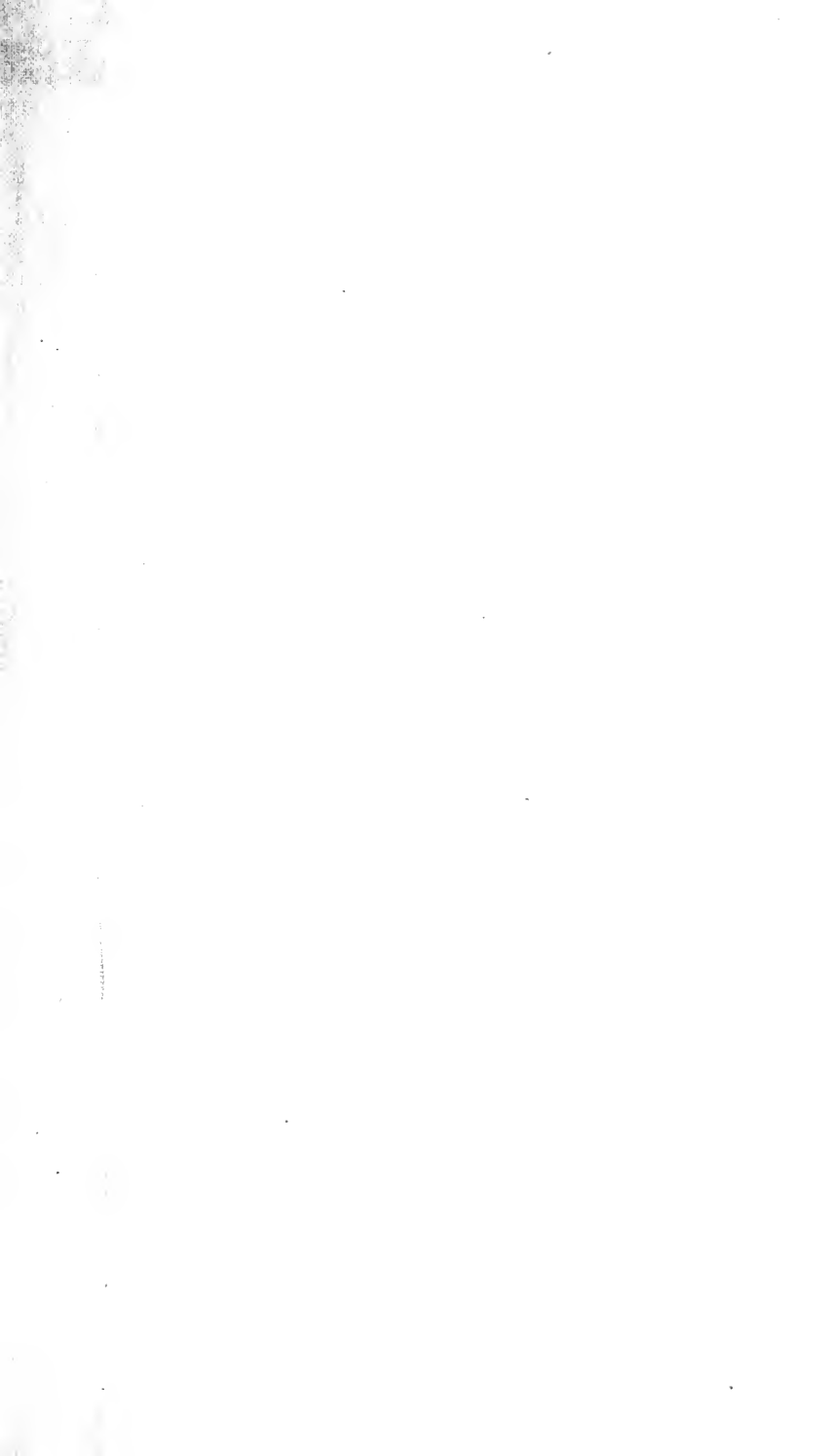
“I mentioned, I think, in my last, that Mr. Campbell had accompanied Dr. Philip, early in the present year, to South Africa; the latter intending to stay there with Mrs. P. and family, as the resident missionary director at the Cape. I had lately a letter from Mr. Campbell, who was well, and intending to visit Latakoo.

“I learn that the opportunity I now embrace, viâ Bombay, is about leaving. I close this, commending you, my dear brother, to him that is able to keep you to that day, when the writer hopes to rejoice with you in the remembrance of all the mercies of our God. Mrs. R. and my children unite with me in kind regards. Always, my dear friend, affectionately,

“JOSEPH REYNOR.

“You will have heard of the removal of our valued friend Hardcastle. His end was peace.”

P. P. THOMS,  
PRINTER AND STEREOTYPYER, 12, WARWICK SQUARE.



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